Book Published under 'Suvarna Karnataka Scheme'

1959

THE DEVIL WORSHIP OF THE TULUVAS

From The Papers of Late A.C. Burnell

Edited by

Prof. A.V. Navada

Denis Fernandes

Karnataka Sahitya Academy

1959

BOOK PUBLISHED UNDER 'SUVARNA KARNATAKA SCHEME'

398.250
13VR
2

THE DEVIL WORSHIP OF THE TULUVAS

From the Papers of
Late A.C. Burnell

ಕರ್ನಾಟಕ ತುಳು ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ
ಗ್ರಂಥಾಲಯ
ಮಂಗಳೂರು - 575 006

Edited by
Prof. A.V. Navada
Dr. Denis Fernandes

KARNATAKA TULU SAHITYA ACADEMY
Lalbaug, Mangalore - 575 003

1997

THE DEVIL WORSHIP OF THE TULUVAS

From the papers of Late A.C. Burnell (1894 - 1897)

Editors
Prof. A.V. Navada
Professor
Karnataka Theological Research Institute
Mangalore - 575 001

Dr. Denis Fernandes
Sel. Grade Lecturer in History
St. Aloysius College, Mangalore - 575 003

Publisher
President / Registrar
Karnataka Tulu Sahitya Academy
Mangalore - 575 003
Tel. : 0824 2459389

First Impression : 1894 - 1897 in the Indian Antiquary

Pages : XXVI+410

Price : Rs. 120

Cover Design : **Kalloor Nagesh**

The photos of the cover page are taken from Burnell's text.

Typest by
Aakrithi Computers
K.S. Rao Road, Managalore - 575 001

Printed at
Aruna Printers
Kudroli, Mangalore-575 003
Ph : 0824-2494925

A.C. BURNELL

Arthur Coke Burnell (1840 – 1882), an English scholar in Sanskrit, was born at St. Briavels, Gloucestershire.

His father was an official of the British East India Company and in 1860 he himself went out to Madras as a member of the Indian Civil Service. Here he utilized every available opportunity to acquire or copy Sanskrit manuscripts. In 1870 he presented his collection of 350 manuscripts to the India library. He was the judge of the District court in South Kanara between 1872 and 1874. During this period he published a number of his scholarly works through the Basel Mission Press. Some of his works are as follows :

1. *Catalogue of the Collection of Sanskrit Manuscripts,* Trubner & Co., London, 1869.
2. *Elements of South Indian Palaegraphy from the Fourth to this Seventh Century A.D.,* Basel Mission Press, Mangalore, 1874.
3. *A Legend from the Talavakara of Jaininiya Brahmaona of the Samaveda*, Basel Mission Press, Mangalore, 1878.
4. *On some Pahlavi Inscriptions in South India,* Basel Mission Press, Mangalore, 1873.

5. *On the Aindra School of Sanskrit Grammarians: Their Place in the Sanskrit and Subordinate Literature,* Basel Mission Press, Mangalore, 1875.
6. *A Tentative List of Books an Some MSS. Relating to the History of the Portuguese in India,* Basel Mission Press, Mangalore, 1880.
7. A.C. Burnell and Henry Yule, *Hobson – Jobson : A Glossary of Colloquial Anglo – Indian Words and Phrases and of Kindred Terms, Etymological, Historical, Geographical and Discursive,* Basel Mission Press, Mangalore.

Moreover, he contributed number of articles in Indian Antiquary on such topics as Castes of Bombay Presidency, the Jaina statue of Karkala, Christian Mission in South India, Malabar Christians and so on. He was also the author of a large number of translations from, and commentaries on, various other Sanskrit manuscripts. He was particularly successful in grouping and elucidating the essential principles of Hindu law.

In addition to his exhaustive acquaintance with Sanskrit, and the southern India vernaculars, he had some knowledge of Tibetan, Arabic, Kawi, Javanese and Coptic. His constitution, never strong, broke down prematurely through the combined influence of overwork and the Madras climate and he died at Hampshire at the age of 42. A further collection of Sanskrit manuscripts were purchased from his heirs by the India library after his death. His work ***The Devil Worship of the Tuluvas*** was published posthumously by R.C. Tample between 1894 and 1897 in the ***Indian Antiquary***.

PRESIDENT'S REMARK

The Devil Worship of the Tuluvas written by A.C Burnell is perhaps the first English work on Tulu Paddanas. A.C Burnell was the judge in Mangalore between 1872 and 1874 and during this period he had published number of his works through the Basel Mission Press, Mangalore. During the same period he made a study on the Bhuta worship of the Tuluvas. But he passed away in 1882 before he could publish it. However, in 1883 the manuscript reached the hands of Major R.C. Temple, the then editor of the *Indian Antiquary*. After getting transliteration of the few Paddanas by Rev. Manner in 1887, he published them serially in the *Indian Antiquary* from 1894 to 1897. The eyewitness evidence of A.C. Burnell along with the translation and transliteration of the Paddanas are published here. Definitely, a researcher who is interested in the Bhuta worship of the Tulunadu may benefit a lot from the nature of the Bhuta worship, linguistic expression and also illustrations related to the stories of nearly 120 years ago. With this view in mind , the Tulu Sahitya Academy has decided to publish this work again.

At this juncture, Prof. A.V. Navada and Dr. Denis Fernandes have come to my assistance in publishing this work. They have carefully selected the original articles from the *Indian Antiquary* and republished them with

a contextual introduction and indices so that the entire work will go well with the modern perspective. I thank them profusely. I must thank Rev. Dr. J.S. Sadananda, Director, Research Centre, Karnataka Theological College, Mangalore and Rev. Dr. Ratnakara Sadananda of the same institute for their unstinted support in the publication of this work. I am also grateful to Prof. Seetharama Poojari, Principal, University College(former Government College), Mangalore and the librarian of the same college for helping me to make use of the original publication which is found in the book form.

I would like to acknowledge the help rendered by Sri H.S. Shivarudrappa, the Registrar and other members Tulu Sahitya Academy on this occasion.

Mangalore
30-3-2008

M.K. Seetharam Kulal
President
Karnataka Tulu Sahitya Academy

Editor's Note

The Devil Worship of the Tuluvas (1894-1897) is an important milestone in the cultural study of Coastal Karnataka and it is also the first English work on *Bhuta* worship of this region. The author of this work A.C. Burnell, a British civil servant, was a well known English scholar in Sanskrit. His well known work, *Hobson-Jobson: A Glossary of Colloquial Anglo-Indian Words and Phrases, and of Kindred Terms, Etymological, Historical, Geographical and Discursive* which he published along with Henry Yule has seen several reprints and is still available in the market. He had done extensive work on various topics of interest of the period. When he assumed the charge of the District Judge at Mangalore, he gathered information on the religious and cultural life of the Tuluvas. However, he could not live to see the publication of his collection. He died at the age of forty two.

In the second half of the nineteenth century, a number of scholastic works were produced in Karnataka. The German and other missionaries, especially Moegling, Kittel, Rice and others have made a great contribution to this land and culture. The study on Kannada, Tulu languages and its cultural aspects had been taken up by them. At the same time the British officials (Burnell, Sturrock and Temple) who had interaction with the missionaries, were able to produce some very valuable works. This volume is the best example for it. Even

though, Burnell died in 1882, Major R.C. Temple undertook the serialized publication of this work in the *Indian Antiquary*. This has been found in the book form in the library of Mangalore University College and in the Library of Tamilnadu State Archives, Egmore. However, in both the volumes the front page as well as technical page is not found. The type set as well as the page layout of these books are similar to that of *Indian Antiquary*. But the page fillers which have been found there are not seen in the book. Interestingly, there is no reference anywhere regarding the publication of this work in the book form and as far as we know, no other copies are available for cross examination. In this regard we thank Prof. Seetharam Pujary, Principal, Mangalore University College, Mangalore and the library staff of the same college for giving us an opportunity to go through this work even though it is in quite bad shape.

We have been helped by many in the publication of this volume. Dr J.S. Sadananda, Director, Research Centre, Karnataka Theological College, Mangalore and Dr. Ratnakara Sadananda of the same institution have shared their scholarly knowledge with us. The archival / library assistants of the Karnataka Theological College has provided us the required information. Prof. K. Ramdas, Deputy Director, R.R.C. Udupi has lent his hand in the correction of the draft document and Mr. Kallur Nagesh has done the D.T.P work and brought out the front page design beautifully. We thank all of them on this occasion.

Prof. A.V. Navada
Dr. Denis Fernandes

INTRODUCTION

The Colonial Experience on the *Bhuta* Worship of the Tuluvas

Immediately after occupying Kanara the British were preoccupied with a wide range of questions about authority, responsibilities, crafting the present, constructing the past, designing the future, all as an exercise of their vindication. Many of the first British enquiries of Indian history were on the findings of land holding practices which were essential for the revenue collection of the newly conquered territories.[1] These exercises provided knowledge which was agreeable for the colonial use. Therefore land surveys were taken up, experts were sent to collect information on the landscape, climate, produce of the land and the types and amount of taxes that were collected. Apart from this, they were also instructed to get information on the histories of the region. Therefore, in the 18th and in the beginning of the 19th century, with the help of a large number of officials, both military and civil, a thorough mapping of India was undertaken, so that the land of incomprehensible spectacle could be transformed into an empire of knowledge.[2] During this period a plethora of literature was produced in the form of travelogues, administrative reports, letters from officials, memoirs, etc., which included the location and mapping of human landscape of villages, forts, roads, irrigation schemes, and boundaries, buildings, forests and even individual trees. In this course of action the surveyors like Buchanan entered the literature as active agents of imperialism. They speak little about the caste division among the Indians. Ethnographic study did not begin seriously till the mid-nineteenth century in India. The surveys of Buchanan and Mackenzie, therefore, do not define India's distinctiveness in the caste system. Buchanan was instructed to collect information on agriculture, nature of tenures, natural products of the country and to look into different

tribes and sects among other things, but caste was not referred to.[3] Buchanan's report dealt on Brahmins more than any other category of people because in the collection of information he was much more dependant on them.[4] His report was submitted in the form of a diary which included a wide range of topics like description of technology, historic sites and plants. Most of this information was derived by interviewing the locals.[5] The population tables he provided were produced by the revenue officials which were nothing but a marker of identity. Here caste is identified with occupation, religion, ethnicity and other social category.[6] Mackenzie concentrated on the political landscape of the pre-British India which tried to identify the potential landlords and zamindars.[7]

Once the issues of law and order and maintenance of the newly conquered territories were addressed, the other questions of control were taken up. In the latter half of the nineteenth century a new kind of knowledge of Indian social world was projected through *Manuals* and *Gazetteers*. Ethnology became a compulsory subject in which caste and tribes were recorded. They contained a compulsory ethnological chapter, in which the local castes and tribes were listed and described, with more details reserved for certain castes and tribe groups specific to the area, under the heading of "manner and custom." The subjects such as marriage systems and kinship patterns, funeral rituals, adherence to Brahmanical priesthood and principles, clothing, and the geographical distribution of different groups have taken more space in such writings.[8] By 1891 racial theory was projected in the Census which became the basis for understanding caste system. The people were divided as Aryan and Dravidian races, martial and criminal races and certain habits and customs were fixed to each of the category. Anthropometric investigations were made to categorize different caste people in different physical appearance. The works of Risley and Edgar Thurston put a stamp of authority on such ideas. When C. D. Maclean wrote the *Manual of the Administration of the Madras Presidency*, ethnological study had made definite

progress. Race or descent, language, caste, religion or sect, and habits and customs of people were studied in detail.[9] While writing on the ethnology of the Madras Presidency, Maclean refers to its people as "a peculiar race called Dravidian who speak the Tamul and cognate languages....".[10] He tried to show that the habits, laws and customs of Dravidian were not only different, but also opposite to those of the Aryans. Thus language and the race were interlinked to define the people of the Madras Presidency. Dravidians were looked upon as a very primeval race, which had no priesthood, worshipped spirits of ancestors, coupled with that of hostile demoniac personages of other and various descriptions and who had affinities with Australian aborigines. Superstitions seemed to dominate their daily lives. It is argued that the term Hindoo had been of little service in the case of south India. Even though there was fusion of races in India it was to be of much lesser extent than that of the other parts of India.

Colonial writers like A.C Burnell, M.J. Wallhouse, W.T. Elmore, Monier Williams, R.C. Temple and others enter the scene at this stage. Along with other subjects, they extensively dealt with the religious practices of the Dravidians. Those cults and practices of the Dravidians, they thought had defied the label of 'Hinduism', they termed as Demon or Devil Worship. They have pointed out the difference between the Brahmanical and Dravidian gods: the Brahmanical gods usually had some kind of divine history at least in the legendary form, and appeared on earth in the various avatars, where as the Dravidian gods were local in their origin. While Dravidian gods would be propitiated with bloody or animal sacrifices, the Brahmanical gods made no such demands. The Dravidian deities were commonly of the female sex, in contrast to the masculine nature of the Brahmanical gods.[11] "Demons or evil spirits in India are supposed to be often a mysterious power of fascinating, bewitching, or inflicting some injury on others by a fixed look, gaze, or glance".[12]

The missionaries[13] were busily concerned with the religion of the people, since they entered the land with a definite evangelical

agenda. They first studied the native religion in spite of the opposition from the home committees, and then began to comment on it. Missionaries like Bishop Robert Caldwell, Rev. Manner and others studied the native pagan literature in order to skillfully turn their own weapons against them so that the Evangelicals could make a more complete exposition of the Divine truth.[14] The Christian exponents of faith firmly believed that the religion of the early man was no religion at all, because a true religion would reduce fear and drive away superstitions. Christianity was the only religion which would not create fear in its believers.[15] The other religions merely inspire terror by causing sickness and misfortune. The fear of these perpetual evil demons among the ninety percent of the population in India, led them to worship such spirits.[16] These devils were looked upon as powerful, malicious and interfering, and all were desirous of bloody sacrifices and frantic dances. All diseases, including cattle diseases, were ascribed to the possession of devils, which were marked by hysteria. According to them people never thought of finding out the causes of the sickness; instead they attributed it to the possession of some demons.[17] Failure of crops, accidents and misfortunes too were attributed to them. They allegedly would throw stones on houses, fire the thatch, and frighten the timid. The first Census Report of 1871 stated that the people of South India did not have the knowledge of 'true' religion which forced them to seek refuge under the demons not out of love but out of fear. "... the great bulk of the lower classes have no other idea of religion than that of appeasing the powers of evil by offerings made at the temple of some local divinity, the object of their fear and dread".[18] Thus the colonial writings have reiterated that the evil of all kinds originating from demons and the only way the people could propitiate them was by offering sacrifices of animal blood.

Since Demon worship was a non-Brahmanical religion, the imperialist writers asserted that it could not be a religion of the civilized population. Therefore they were more concerned with the category

of people who were involved with this kind of worship. The worship of evil spirit was universal among the non Brahmins, who belonged to the purest Dravidian tribes which were generally ranked low in the caste hierarchy and which had no place in the Hindu pantheon. The Tuluvas were accused of being a very conservative people who neither allowed any change in their life style nor in their religious practices. Interestingly, they found that the language of the Tuluvas did not undergo any change. This understanding had led them to believe that the Tuluvas were not at all affected by the wave of Aryan civilization. They remained archaic. Caldwell was hesitant to categorise the Tulu language among the cultivable Dravidian languages. Dravidian itself denoted old or pre- Aryan and Tulu did not undergo any change even from the earlier period. For him the Tuluvas remained as the most conservative among the Dravidians. Therefore the religious rites of the Tuluva Devil worship were not only ancient but accurately preserved without change.[19] In the Tulu country, two castes, Billavas and Pombadas took part in this ritual. The Billavas, the toddy drawing class, like Shanars in other districts in South India were involved themselves as the priests of the *Bhutas*.[20] Persons of Holeya caste performed the service and were supposed to be possessed by evil spirits.[21] Thurston held the view that of the three devil dancing castes found in South Kanara, Nalke, Parava and Pombada and among them the Nalkes were apparently lowest.[22]

Geographical environment had much to do with the rise of such a cult. "Essentially a hilly country, lying between the high ghaut on one side and the vast ocean on the other, Kanara, with its hills, valleys, rivers and forests would appeal strongly to the imagination of any people, and its early settlers, the Dravidians, must have found the country teeming with demons, whether they were actually existing or only imaginary."[23] The same opinion was expressed by Major R. C. Temple, who thought that this part of the country was largely unaffected by the changes overtaking the other parts of the country. Therefore, it remained a conservative country preserving its old

traditional religion. "The seclusion, in which the Tuluvas live, further makes it probable that they have preserved that devil worship, on which so much popular Hinduism is everywhere based, in greater purity than it is perhaps preserved any where else."[24] Wallhouse too declared that these *Bhutas* lived in uninhabited, dry, and desert places and, tall trees were their favourite abode.[25] Rev. Manner had the opinion that the Tulu country with its geographical designs was exclusively fitted for demons.[26]

Rev. Robert Caldwell, being an evangelist, distinguishes between the sacrifice offered in the devil worship and that of Christian sacrifice. He further stated that the demon worship had nothing to do with morality. According to him the devil worship was not only dissaociated from morality but perfectly subversive of it.[27] The only motive in sacrificing to the devil was to get relief from sickness. The rationale behind such offerings to the demon was 'life for life and blood for blood'. The divinities of this kind would be manufactured everyday as long as people kept falling in sinful acts. The Tuluvas did not perform such sacrifices with any hope of rewards, or any fear of punishment after death.[28] They yet had some notion of the life beyond. People's worship largely consisted of paying homage to demons to avert their displeasure. The Dravidians imagined that hosts of demons surrounded them who were the disembodied spirits of human beings who had met with violent or sudden death. As a rule they could cause no more than malady to the living. They could bring loss in trade and disease to the men and cattle. "In fact the unseen world is ever hostile".[29] In this religion, the Europeans saw, fear was far more powerful than any other feeling such as gratitude or trust.[30]

Tulunadu was portrayed as a playground of countless *Bhutas*, an idea which offended the Christian sensibility of one God. Manner gives a list of one hundred and thirty three *Bhutas* of which he stated that some were family *Bhutas*, worshipped by the individual families among whom they reside, and others were village *Bhutas* worshipped by all Shudras. He also stated that there were community

Bhutas like *Beiderlu*, the Billava heroes. The Paravas or Holeyas worshipped the *Bhutas* of their own who were not recognized by other castes. There were also *Brahmarakshasas* residing in the forests and who were propitiated by a Brahmin priest.[31] The more the number of *Bhutas* the greater would be the difficulty of the people because they all had to be propitiated to avoid their anger. Wallhouse noted that there were ten types of such beings. The first seven were demons, created to serve the main gods as attendants. They would wait to receive some share from the human beings in the form of worship; otherwise, they would take revenge, if they were neglected. But the last three, were malignant, discontented beings, "intent upon mischief and annoyance to mortals, chiefly by means of possession and wicked inspiration, every aspect of which ancient idea, as well as the old doctrine of transmigration, they exemplify and illustrate. They are known by the names of *Bhuta, Preta,* and *Pishacha...".*[32] The precise distinction of the three is given by him: *Preta* was a child dying in infancy, *Pishacha* was the ghost of madman, and *Bhutas*, "...emanate from those who die in an unusual way, by violence, accident, suicide, or sentence of law; or who have been robbers, notorious evil-doers or dreaded for cruelty and violence".[33]

Most of the *Bhuta* images were made of brass in human form on visage, or of animals, such as pigs, tigers, etc, which were brought out and worshipped on ceremonial occasions. By looking at these images Wallhouse tried to make a comparison between the barbaric, uncivilised mind of the people who worshipped the *Bhutas* and the Vedic gods. They were referred to as "hideous deformed figures".

The *Bhuta* worship has also been compared to the acts of infuriated wild animals. Burnell reported that when the Billava who was represented as *Jarandaya* resigned the charge of the ceremony to the *Pombada,* they transferred the *Bhuta* to the latter by throwing flowers and betel leaves over the other end, the real violent hysterical show had been set in motion. "He at once commenced dancing furiously, howling and ringing his bell, while the incantation of the

origin and deeds of the demon he represented were sung in Tulu to an accompaniment of tom-toms and horns, and similar noisy instruments all of which, together, produced a most hideous din." Further he noted that dancers who had already indulged in intoxicating liquors would become violent and hysterical.[34] Missionaries condemned the *Bhuta* worship in all its aspects.

For the European writers the musical instruments that were used looked as wild as the worship itself. Caldwell called them "the instruments of noise".[35] They would break the stillness of the night by a dismal uproar. They were more painful to hear on account of their unpleasant effect on the ear and nerves.[36] Maclean identified these instruments: tom tom or the ordinary Indian drum, the horn, and, occasionally, a clarionet. But the favourite instrument was 'the bow'. "A series of bells of various sizes is fastened to the frame of a huge bow, the strings are tightened so as to emit a musical note when struck, and the bow rests on a large, empty brazen pot. This instrument is played on by a plectrum, and several musicians join in the performance".[37] Each player of these instruments sought to outdo the other, which created a tumult of frightful sounds which was only supposed to delight the demon's ears.[38] In the ornamentation and in dressing, Burnell found no difference between a dancing girl and a devil dancer.[39] But these garments were almost embroidered in red colour to denote their blood thirsty character.[40] "The object in view in donning the demon's insignia is to strike terror into the imagination of the beholders".[41] For the European writers the dresses of the devil dancers also bore close resemblance to the usual adjuncts of a pantomime. The colonial writers were also keen to underline the violence involved in such worship. "Sometimes he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth".[42] The people gathered around the dancers too were not silent spectators.

They too would join in raising a long monotonous howling cry with a peculiar vibration.

For the imperialist writers, particularly for the missionaries, the belief and worship of *Bhuta* was nothing but the worship of Satan, the enemy of God. Where ever they came across a reference to Satan in their Biblical narration or preaching to the heathens, they were quick to associate it with the *Bhuta* of Tulunadu. In a way the *Bhuta* became a readymade symbol of that which was opposed to God. It also became a live example to threaten the heathens with about the anger of God which would consign them to everlasting fire in the hell if they followed the *Bhutas*. Basel missionaries tried to explain the difference between devil and God to the villagers in a simple, understandable way during their itinerary. "The devil...is an enemy to truth, to God, and to man; if you serve him, God must send you to hell, for as sure as a king would punish his subjects, who forsook him and followed the counsels of a rebellious minister, as surely will God punish you if you do not forsake this debasing service and turn to Him".[43] When persuasion failed, the missionaries even resorted to threats. They said they were there not to deceive but to save people. "It was pity that brought us to you, because we saw you led away by the craft and subtlety of the devil, and we, therefore, desire to commend to you the salvation of God, which is in Christ Jesus. If you receive this message from God, well, if not, I have done my duty and the guilt of rejection falls upon your own heads".[44] The missionary writings equated Christianity with truth and the native religions as serving the devil.[45] And the work they were doing in Kanara was not so much their own, as of the savior Jesus Christ, who was doing it through them. They were only carrying out His wish here. Conversion of a *Bhuta* priest or a member of his family was considered as a great triumph against Satan. In describing *Bhuta's* abode in hell both the evangelicals and the Jesuits in Kanara took a similar stand. The Tulu catechisms which were meant for the neophytes take up and grapple with the speculation on the life after

death and the fate of the soul. "God is the creator of the Universe as well as Bhuta. They were created to serve Him. But the Bhuta sinned against God and defied Him. Therefore God punished him and sent him to hell to suffer in everlasting fire." But God still has power over all these *Bhutas*. [46] In the same manner if man failed to serve God, he would be sent to hell, to live with the *Bhuta*. Hell guarantees every sort of eternal hardship, and none who goes there would return.[47] "Bhuta is jealous, revengeful and is an enemy of man. He always lives in inextinguishable fire, preaches false doctrine and deceives man by his trickery."[48] Sacrifices offered to *Bhutas* were considered a major sin which only ensured perpetual hell. Only sincere contrition and Baptism would ensure salvation and save man from the eternal fire[49] Therefore, the neophytes should not leave the catechism at any cost, for it taught *Satya Shastra* (true shastra). All those teachings like the teachings of *Bhuta*, were created by men and therefore, they were false shastras.[50] Such views are even shared by some modern historians of the coastal Karnataka who argue that out of fear the people were compelled to worship *Bhuta* and erect temples.[51] The dictionaries prepared during the colonial period translated the word *Bhuta* as devil or evil spirit and the '*Bhuta* worship' as demonolatry or necromancy.[52] Such opinions were continued by the missionary-trained Indian lexicographers while editing grammars and dictionaries even after Independence.

Christian mission saw itself as a having a mandate to "drive out" the demons from among the heathens. They believed that the knowledge of an all- ruling Providence seemed to have escaped from the minds of the natives and therefore the misfortunes, such as diseases and deaths of cattle and men, were rarely looked upon as the natural order of things.[53] Notwithstanding, this given picture of spiritual desolation, the missionaries worked with a hope that since God was on their side, and they were doing, in fact, His work, they would triumph over the Demon's regime. Thus they observed that these poor people were kept in constant fear and slavery and were more

deluded by the belief that these demons were angels of God and had been permitted by him to be served by men. Even those who somewhat felt the truth of the word of God lived in fear of being killed by the demon, if they were to give up their worship. They suggested the only way out from this wretchedness was to accept Christianity. Only the grace of Christ would loosen these bonds. Therefore, the missionaries thought that there was an urgent need to spread the Good Message among the Tuluvas and convince them, that Christ was crucified for the sinners. They considered it was an urgent need because God had given to them poor and hell worthy sinners.[54] Between 1860 and 1880 the preaching against the *Bhuta* worship was the main theme of the Basel missionaries.[55] Wherever they went they first spoke against the sin of idolatry and worshipping demons.[56] Speaking against the fear of the devils, the missionaries preached, "If you serve the living God you need be afraid of nothing; and if thousands of devils are against you, the Lord is stronger than them all."[57] The bells of the Church were believed to put the devils to flight.[58] However, the missionaries did not get the expected results in their campaign against the *Bhutas*. In spite of their hard effort to spread the Good News among the Tuluvas, the missionaries found that the number of *Bhutas* increased in Kanara; innumerable fowls were sacrificed, the roofs of their little temples were tiled (mostly with Basel Mission tiles!), and the festivals were celebrated with greater pomp.[59]

Rev. A. Manner, a Basel missionary, collected and published *Paddanas*, which were traditionally sung during the *Bhuta* worship. However, his intention, as he clarified in the preface, was not to give wide publicity to the *Bhuta* worship of the Tuluvas. Therefore, he published only a few copies of this collection in the interest of the Tulu Missionaries at the cost price and warned them not to lend or to sell the book to the heathen under any circumstances. He even notified that he would repurchase the second hand copies of his work at half the price but would not tolerate their circulation among the heathens.[60]

Destruction of a *Bhuta* temple by its own former worshipper was perceived as the conquest of the Devil and the triumph of Christianity. Such acts were duly highlighted in the Annual Reports of the Basel missionaries in Kanara.[61]

The missionaries were constantly at war with the ubiquitous demons of Tulunadu, whose conquest became the precondition of their success. The whole discourse seemed to fit squarely with their doctrinal position in which God's kingdom triumphs over Evil which Satan sponsors and sustains. The *Bhutas* of Tulunadu were likened to Devil not only to show that they were unworthy of worship but also to represent the hegemony which Christianity should put an end to, in order to announce the triumph of God and the Gospel. The preceding fight was merely going on familiar lines.

- The Editors

Notes and References

1 Ranjith Guha, *An Indian Historiography of India: A Nineteenth-Century Agenda and its Implications*, Calcutta, 1988, pp.7-9.

2 Mathew H. Edney, *Mapping an Empire*, New Delhi: Oxford, 1999, pp.1-2. Also see Sekhar Bandyopadhyay, *Caste, Politics and the Raj: Bengal 1872-1937,* Calcutta: K.P. Bagchi & Company, 1990, p.26

3 Francis Buchanan, *A Journey from Madras through the countries of Mysore, Canara and Malabar,* Madras, 1870, Vol. I., p.xii.

4 For the colonial administrators and for the missionaries the upper caste people served as main informants. For example in Kanara Tulu Brahmins collected *Paddanas,* who were the literate class of the period, for A.C. Burnell . In fact, the views of these Brahmins on *Bhutas* are clearly seen in the writings of missionaries as well as administrators.

5 For further details read Bernard Cohn, 'Notes on the history of the study of Indian Society and Culture', in Milton Singer and Bernard Cohn, eds., *Structure and Change in Indian Society,* Chicago, 1968, p.14.

6 Nicholas B. Dirks, *Castes of Mind: Colonialism and the making of Modern India*, Permanent Black, Delhi, 2003, p. 117.

7 Thomas R. Metcalf, *Ideologies of the Raj: The New Cambridge History of India,* III.4, New Delhi: Cambridge University Press, 1995, pp.115-117.

8 Dirks, *op.cit.*, pp.45-46.

9 C.D. Maclean, Ed., *Manual of the Administration of the Madras Presidency*, 1885, New Delhi: A.E.S., 1987, p.29.

10 *Ibid.*, pp.29-30.

11 W. T. Elmore, *Dravidian Gods in Modern Hinduism,* 1913, New Delhi: Asian Educational Services, 1984, p.10.

12 *Ibid.*, p.253.

13 The writings of the missionaries as well as colonial authorities are diverse, shifting, complex and competitive. But it is equally important to recognize that these texts contained a common agenda of a civilizing mission.

14 *Proceedings of the South India Missionary Conference, Held at Ootacamund,* Madras, 1858, p.281.

15 S. N. Balagangadhara, *The Heathen in His Blindness...: Asia, the West and the Dynamics of Religion,* Manohar, 2005, p.163.

16 Monier Williams, *Religious life in Ancient India,* , 1883, Delhi: Sanjay Prakashan, 1990, p.230.

17 Samuel Miley, *Canara Past and Present,* Madras, 1875, p. 60.

18 W. R. Cornish, Ed., *Report on the Census of the Madras Presidency,* 1871, Vol. I, p.106.

19 *Indian Antiquary,* Vol. XXIII, 1894 pp. 3-4. R. C. Temple quotes Caldwell's Comparative Grammar of the Dravidian languages, from pages 35 and 36.

20 *Indian Antiquary, op.cit.,* pp. 4 and 10

21 *Ibid.,* p. 4.

22 Edgar Thurston, *Castes and Tribes in Southern India,* Vol. V., Madras, 1909, pp. 142 and 145

23 *The Mangalore Magazine,* 1898, p. 76

24 *Indian Antiquary*: The Journal of Oriental Research Vol XXIII, 1894, p.3.

25 M.J. Wallhose, 'On behalf of the Bhutas- Devil and Ghost worship in Western India' in *The Journal of the Anthropological Institute of Great Britain and Ireland,* Vol.V, December 14, 1875, London, 1876. Reprinted in *Census of India,* Mysore, Series, 14 1971, p.192.

26 *Indian Antiquary, op.cit.,* p.5.

27 Dirks, *op.cit.,* p.139.

28 Maclean, *op.cit.,* pp.71-72.

29 *Ibid.,* pp.77-78

30 *Ibid.,* p.70. See footnote; Worship of Spirits.

31 *Indian Antiquary,* Vol XXIII, pp. 5-6 and 13.

32 Wallhouse, *op.cit.,*, p.192.

33 *Ibid.,* p.192.

34 *Indian Antiquary, op.cit.,* Vol XXIII, p.8. Also see Thurston, *op.cit,* pp. 144-145. He quotes from Lavie's manuscript 'History of Canara'

35 Caldwell, 'Demonolatry in Southern India' in the Indian Evangelical Review, Vol. XIV, Calcutta, 1887-1888.

36 *Ibid.*, p 202

37 Maclean, *op.cit.*, p.81. See footnote: Account of the Devil worship in Southern India.

38 Caldwell, *op.cit.*, 1887-1888, p.200.

39 *Indian Antiquary*, *op.cit.*, p.8.

40 Maclean, *op.cit.*, p.81. See footnote: Account of the Devil worship in Southern India.

41 Caldwell, *op.cit.*, 1887-1888, p.200.

42 Maclean, *op.cit.*, p.81. See footnote: Account of the Devil worship in Southern India

43 *The Sixth Report of the German Evangelical Mission in South Western India,* Mangalore, 1846, p 11.

44 *Ibid.*, p.11

45 *Ibid.*, p.6.

46 *A Little Catechism to The Holy Baptism,* 1st Ed., Mangalore, 1910, pp. 15 – 16 [translations mine]. This is a Jesuit book on Catechism. It was prepared to teach Christian Doctrines to the Tulu Christians who were recently converted to the Catholic faith in Kanara in the 20th century.

47 *Ibid.*, p.20.

48 *Ibid.*, pp.7 and 70. [translations mine]; *The Sixth Report of the German Mission op.cit.*, p.12.

49 *A Little Catechism op.cit.*, p.61. *First Catechism in Tulu,* Mangalore: Basel Mission Book and Tract Depository, 1885, p.4; *Second Catechism in Tulu to be learned for Confirmation,* 2nd Ed., Mangalore, 1867, p.4.

50 *A Little Catechism, op.cit.*, pp. 69-70

51 K. G. Vasantha Madhava, *Religions in Coastal Karnataka 1500-1763,* Delhi: Inter India Publication, 1985, pp. 19 and 21. He states that every village was surrounded by evil spirits which were always on the watch to inflict disease and misfortune of all kinds on the villagers and the Paddanas justify them.

52 A.F.X Maffei, *English-Konkani Dictionary,* Mangalore, 1883, p. 118, gives the meaning of Devil= Saitan, Bhut, Deuntsar; Rev A. Maner, *Tulu – English Dictionary,* Mangalore, 1886, p.508, Bhuta= a goblin, ghost; Rev. W. Reeve, *Dictionary Kannada and English* 1858, New Delhi:.A.E.S 1980, p.748, Bhuta= A goblin, ghost, or malignant spirit, haunting cemeteries, lurking in trees, animating carcasses, and deluding or devouring human beings, p.749, Bhuta vidye= necromancy; Rev. J. Bucher, *Bucher's Kannada – English Dictionary,* 2nd ed.,1923, New Delhi :A.E.S, 1983, p.376, Bhuta Vidye= demonology; Rev. F. Kittel, *Kannada- English Dictionary* Mangalore: Basel Mission Book and Tract Depository, 1894 pp. 1174, Bhuta= a goblin, a malignant spirit, a demon, p 1175, Bhuta- vidye= Demonology, Bhuta – avesha = Demoniac possession.

53 Rev. H. Moegling, *Coorg Memoirs; Account of Coorg, and the Coorg Mission,* Bangalore, 1855, pp.64-65.

54 *The Ninth Report of the German Evangelical Mission in South Western India,* Mangalore., 1849, p.16.

55 Vijay Kumar, *Ecumenical Cooperation of the Missions in Karnataka,* Delhi, 2005, p.66.

56 *The Sixth Report,* op.cit., p.10.

57 *Ibid.*, p.10.

58 Vijay Kumar, *op.cit.*, p.67.

59 *The Sixtieth Report of the German Evangelical Mission in South Western India,* Mangalore, 1900, p.41.

60 Rev. A Maner, *Paddanolu,* Mangalore, 1886, p.Preface.

61 *The Eleventh Report of the German Evangelical Mission in South Western India,* Mangalore, 1851, p.9.

CONTENTS

1.	PREFACE : MAJOR R. C. TEMPLE	1
2.	ON BHUTAS : BY THE LATE REV. A. MÄNNER	9
3.	DESCRIPTION OF A BHÛTAS INCANTATION, AS PRACTISED IN SOUTH KANARA (MADRAS PRESIDENCY) WITNESSED BY A. C. B. AND J. H., ON MARCH 23RD, 1872, AT MANGALORE	14
4.	EXTRACTS FROM BURNELL'S NOTES, AND THE COMMENTARY THEREON, MADE AFTER WITNESSING THE FOREGOING CEREMONIES	20
5.	NOTE ON A PRINTED SLIP ATTACHED TO BURNELL'S "DESCRIPTION" BY MAJOR R. C. TEMPLE	23
6.	A LIST OF THE PRINCIPAL BHÛTAS, FURNISHED BY THE LATE REV. A. MÄNNER	25
7.	THE ORIGIN OF THE DEMONS : BY THE LATE REV. A. MÄNNER	28
8.	BURNELL MSS.:-NO.I. : THE SONG OF JUMÂDI	35
9.	BURNELL MSS-NO. II. : PAÑJURLI	43
10.	BURNELL MSS-NO. III. : THE SONG OF DEVBAIDI	46
11.	BURNELL MSS. -NO IV. PART I : THE SONG OF KOTI AND CHANNAYYA	50
12.	BURNELL MSS. -NO IV PART II. : THE STORY OF KOTI AND CHANNAYYA	69
13.	BURNELL MSS. – NO. V. : THE ACTS OF JÂRÂNTÂYA	103
14.	BURNELL MSS. – NO. VI. : THE ACTS OF KOḌAMANITÂYA	105
15.	BURNELL MSS. – NO. VII. : THE ACTS OF KANAPAḌITĀYA	107
16.	BURNELL MSS. – NO. VIII. : THE ACTS OF MUõõIPÂDITÂYA	110
17.	BURNELL MSS. – NO. IX. : THE ACTS OF AMAḌAḌI PAÑJARLLI	111
18.	BURNELL MSS. – NO. X. : THE ACTS OF PILICHÂMUNḌI	113

19. BURNELL MSS. – NO. XI. : THE ACTS OF TOḌAKINARA 115

20. BURNELL MSS. – NO. XII. : SARĀLA JUMĀDI 123

21. BURNELL MSS. – NO. XIII. : MUḌADÉR (KÂḶA-BHAIRAVA) 128

22. BURNELL MSS. – NO. XIV. : ATTÂVARA DAIYONGULU 137

23. BURNELL MSS. – NO. XV. : THE STORY OF KOTI AND CHANNAYYA 146

24. BURNELL MSS. – NO. XVI. : THE SONG OF KALKUḌA 201

25. BURNELL MSS. – NO. XVII. : PÔSA MAHÂRÂYE 206

26. BURNELL MSS. – NO. XVIII. : KAṆṆALÂYE 208

27. BURNELL MSS. – NO. XIX. : THE WANDERINGS OF JUMÂDI 210

28. BURNELL MSS. – NO. XX. : THE STORY OF JÂRANTÂYA 212

29. BURNELL MSS. – NO. XXI. : PERAR BOLANDI 214

30. BURNELL MSS. – NO. XXII. : SOME ACCOUNT OF MIJAR KOḌAMAṆATÂYA 215

31. BURNELL MSS. – NO. XXIII. : THE ACTS OF KÂNTUNEKRI BHÛTA 216

32. BURNELL MSS. – NO. XXIV. : THE ACTS OF MAGRANDÂYA 217

33. BURNELL MSS. – NO. XXV. : THE STORY OF KALLURÛI 225

34. BURNELL MSS. – NO. XXVI. : THE STORY OF BOBBARYE 249

35. BURNELL MSS. – NO. XXVII. : THE STORY OF PAÑJURLI 260

36. BURNELL MSS. – NO. XXVIII. : THE STORY OF VOõILUTÂYA 267

37. MR. MÄNNER'S VARIANTS : NO.1. - THE ORIGIN OF THE BEIDERLU 270

38. MR. MÄNNER'S VARIANTS : NO. 2 - THE ORIGIN OF THE BHUTA PANJURLI 329

APPENDICES

1. Appendix 1 : Demonolatry in Southern India Published in The Indian Evangelical Review : Rt. Rev. R. Caldwell 367

2. Appendix 2 381

3. Appendix 3 : ತುಳುವೆರೆಡ್ ನಡಪು ಭೂತಸೇವೆ 391

1

PREFACE

Major R. C. Temple

In 1882 my former friend and correspondent Dr. A. C. Burnell died, and when his library was dispersed in 1883, I secured, through the kind offices of Mr. Quaritch, the MSS. which I now publish. They are bound together in a volume[1] of 325 leaves of large quarto writing-paper of various qualities, written generally on both sides, making up altogether 650pp.

There are in addition ten colored plates of devil dancers by native artists, which have been reproduced for me by Mr. Griggs and will be found in their appropriate places later on.

The title of the book as published is that given by Burnell on the cover of his MSS.

The contents of the volume are best described generally in the words of a note, in Burnell's handwriting and signed by him, found on the fly leaf at the commencement :-

> "This contains a collection of the Tuḷu incantations, used at the ceremonies of Bhûta worship as practised in South Canara and which are chanted by the *pombaḍas or* priests. The first 5 are from Dr. Mögling's MS. (at Mangalore). The next 5 were written down by a Tântri (Tuḷu Brâhmaṇ), at the Mangalore *tahsîldâr's* request, for me. The remainder were collected by agents I sent to different places, and several were dictated by a blind *pombaḍa*, named Kânta, who also gave me information as to where other such compositions

could be heard. They are all oral and contain many words not now in use. The *pombaḍas* are very averse to reciting them to strangers. The figures[2] shew the dress of the priest who dances, and who is supposed to personate the Bhûta. They are from actual observation by people in my service.-A. Burnell."

The contents are really as follows :-

(1)	Jumâdi-pârdano	.....	1[3]
(2)	Pañjurli	.....	10
(3)	Deyibaidi-pârdano[4]	.....	15
(4)	Koṭi Channayya-pârdano[5]	.....	23
(5)	Jârântâyana-sandi	.....	123
(6)	Kodamanatâyana-sandi	.....	124
(7)	Kaṇapaḍitâya-bhûtana-sandi	.....	126
(8)	Muṇḍitâya-bhûtana-sandi	.....	129
(9)	Ambaḍâdipañjarlli-bhûtana-sandi	.....	130
(10)	Pilichâmuṇḍi-bhûtana-sandi	.....	131
(11)	Todakinar	.....	136
(12)	Sârala Jumâdi	.....	142
(13)	Muḍader (Kala-Bhairava)	.....	149
(14)	Attaver Daiongulu	.....	159
(15)	Koṭi and Channaya	.....	168
(16)	Kalkuḍa	.....	230
(17)	Posa Mahârâye	.....	232
(18)	Kaṇṇalâye	.....	235
(19)	Jumâdi	.....	239
(20)	Jârantâya	.....	241
(21)	Perar Bolandi[6]	.....	242
(22)	Miyâr Kodamaṇatâya	.....	243
(23)	Kântunekri-bhûta	.....	245
(24)	Magrandâya-pârdano	.....	247
(25)	Kallurṭi	.....	253
(26)	Bobbarye	.....	266

(27) Panjurli 272
(28) Voḍilutâya 278
(29) A collection of Proverbs, untranslated and in the Malayâḷam character 282
(30) A prose story entitled Ṭonna-bhûta in the Kanarese character and untranslated 312

In addition to the above I found, loose among the MSS. leaves and wrapt up in an English-Kanarese Form of the Public Works Department,[7] two documents, which are of great interest in the present connection.

One of them is a note in Burnell's handwriting, in half margin, of a Bhûta festival he witnessed from the 23rd to the 26th March, 1872, at Mangalore, in the house of "Dhûmappa, bard of the Billava Caste". This note is accompanied by a running commentary in the other half margin from the hand apparently of some member of the well-known Basel Mission there. It is endorsed on the outside in blue pencil :- "Not yet made any use of.-Joh. Hesse."

The other document is a "description" of the same ceremony "as witnessed by A.C.B. and J.H."[8] in Burnell's handwriting, and evidently intended by him for publication. It may have been actually published somewhere, for all I know to the contrary. It is enclosed in a blue official envelope and endorsed :- "Dr. A. Burnell with Monier Williams' best thanks and kind regards."[9]

The illustrations relate to the following stories, and were found in the following leaves of the MSS.:-

(1) Jumâdi-pârdano 1
(2) Pañjarli 10
(4) Koṭi and Channaya-pârdano[10] 23
(11) Toḍakinar 136
(13) Muḍader 149
(14) Attaver Daiongulu 159

(19)	Jumâdi	239
(25)	Kallurti	253
(26)	Bobbarye	266

Having thus described the papers in detail, I will now state the steps taken to make them available for those interested in such matters.

Burnell's note at the opening of the volume shewed that the text was probably of great linguistic value, and that it had taken him years to make a collection such as, most likely, can never now be made by another hand. The seclusion in which the Tuḷuvas live, further makes it probable that they have preserved that devil-worship, on which so much popular Hinduism is everywhere based, in greater purity than it is perhaps preseved anywhere else. It, therefore, seemed to me important to preserve the contents of the MSS. from possible destruction by publishing them, but here difficulties sprang up.

The number of persons of culture, who know anything of the Tuḷuvas and their language, is necessarily very small, and unfortunately, although all but two stories, viz, No. 21 of one page only, and the last at p.312 ff. in the MSS, had been translated for the collector, the text, though very clear and admirably written, was in the Kanarese character introduced by the Basel Mission for printing Tuḷu,[11] excepting pp. 123-133 and the proverbs, which were in a plain, though untidy, Malayâḷam script. It, therefore, became obvious that only a person well acquinted with Tuḷu would be able to reproduce the text to any practical use. I, therefore, applied in 1886 to the late Rev. A. Männer of the Basel Mission for help, asking him to transliterate any of the stories, in his judgement, contained peculiarities of language. Probably all are worth, or will be in time worth, transliterating, but he selected only Nos. 1, 11, 16, 24, 25, and 26 for transliteration. In addition to this work, he very kindly made a number of variants in the translations of Burunell's employes, apparently by way of

corrections of mistakes, and added an original text and translation *"on the origin of demons,"* a long note "on Bhûtas," and some long variants of the stories given by Burnell.

The last of Mr. Männer's invaluable contribution was received in 1887, and ever since then I have been looking out unsuccessfully for a competent editor for the MSS, endowed with the leisure requisite for publishing them in the manner they deserve. At last I have decided to give them to the public with such explanations, as Burnell's own notes and papers, Mr. Manner's contributions, and such books as are at my command, enable me to make.

As the South Kanara volume of the that most excellent series of books, the *Madras District Manuals*, has not yet been issued, it is, I find exceedingly difficult to obtain, at first hand, any trustworthy account of the Tuḷuvas, although the missions at Mangalore and else-where are of long standing. Their country occupies the central portion of the South Kanara district, and their language seems to be now spoken by about half a million people[12]. Bishop Caldwell, with some hesitation, classes Tuḷu among the cultivated Dravidian languages, on the ground that, though it was unwritten, untill the Basel Mission began to teach the people after 1834 how to write it in Kanarese and Malayâḷam characters, and to print it in the former, it had been very carefully cultivated by the reciters of poetry and prose; and he remarks frequently on its exceeding interest from the philological point of view. He describes the Tuḷuvas as the most conservative of the Dravidian peoples, and asserts, that in spite of the want of a written literature, their language shews no signs of disappearing[13], which facts are of importance in the present connection as, tending to prove that the rites of the Tuḷuva Devil-worship are not only ancient in themselves, but are accurately preserved from ancient times.

One feels tempted to descant at length on the many

affinities, as exhibited in the contents of the MSS. now published, that the Tuḷuva Bhûta cult present to demonolatry generally and at the non-Brâhmaṇic worship of the lower classes throughout the Madras Presidency; but, I think, in a work like this it is best to let the book speak for itself, and I, therefore, abstain from doing more at present than giving a few references to the books throwing special light on the present subject, which have come to my knowledge.

For the language, there are Brigel's *Tuḷu Grammar*, 1872, and Männer's *Tuḷu Dictionary*. 1886, and, of course, Caldwell's great work, *Comparative Grammar of the Dravidian Languages*, 1875.

For the people and their religion, the best account available, so far as I know, is that in Caldwell's *Grammar*, Appendices IV. to VII.pp.541 ff. to the end of the book, especially that portion of them, in which he reproduces a considerable portion of his *Shânârs of Tinnevelly* (pp. 585 ff.). One of the points in the stories that follow, which will prominently strike the reader conversant with Hinduism as a whole is the strong hold that modern Bhrahminism has now obtained over the minds of the Tuḷuva Bhûta-worshippers, and the acuteness with which their practices have been bent towards Hinduism pure and simple. Bishop Caldwell's remarks as to this at pp. 548 ff. are well worth study.

That the Tuḷuva form of worship, as recorded by Burnell, is not confined to the Tuḷuvas, even in its very terminology, is proved by the statements made by Rice, in his *Mysore and Coorg, 1878, Vol, I. p. 366, Vol III. p. 261*, where we have, in these neighbouring Native States, such words given as, *kûli, kûli-kola, kutta, kuli-koṭa*; Pañchabhûta, Pañjuruli, Châmuṇḍi, Kalluruti, Guliga, Koraga; - terms and names, which will soon become familiar to the reader of these tales.

In Stuart's *Manual of the Tinnevellys District*, 1879, pp. 16-20, are to be found some valueable remarks on the Shânârs

and their demonolatry, mostly taken from statements by Bishop Caldwell, to whom indeed most of the information on this subject in the books I have been able to consult is ultimately traceable.[14]

The Billavar, or toddy-drawing class, is, in the Tuḷu country, apparently that chiefly given to Bhûta-worship, and its close connection with the Shânârs of other districts is quaintly shewn in that curious compilation, *Gazetteer of Southern India,* 1855, p. 546, in describing "Canara," of which I give an extract :-

"The Billawars are by profession drawers of toddy from palm-trees, and correspond with the Tiers of Malabar and Shanars of Tinnevelly. Twenty years ago [i. e., 1835] the females of a degraded caste of Holiers used to come into Mangalore with no other covering, but some thick branches of a bush tied to their waist in front and same behind. They have now [1855] substituted a cloth for the leaves in front.[15] The worship of evil spirits is almost universal among the Hindoo inhabitants, who are not Brahmins or of other superior caste. Places of worship, which are stones dedicated to them, are to be frequently seen in the fields, and every village has its temple. There are persons of the Holiza [? Holiya] caste, who, on the occasion of the feasts, perform the service and are supposed to be possessed by evil spirits. They have their hair loose and flowing and carry a sword which they brandish about, jumping, dancing and trembling in the most frightful Männer. Sometimes a rope is tied round their waist and they are held like infuriated wild animals". It will be seen, therefore, that the examination of *Shânâr ceremonies* side by side with those of the Billavars of "Tuḷu-land" becomes important.

The subjoined list of scattered notices of customs identical with or similar to those noted in the pages that follow may prove useful to the student.[16]

Walhouse, *Archeological Notes, ante,* Vol.III.pp. 191 f.
Yule, *Marco Polo,* ii. 53-61.

Brian Hodgson. *J. A. S. B.* xviii. 728 ff.

Mouhot, *J. R. G. S.* xxxii. 147.

Narasimiyengar. *Bhûtas of Nagara Malnâd, ante,* Vol. I. p. 282 f.

Dalton. *Ethnology of Bengal,* 232.

Marshall, *Phrenologist among the Todas,* p. 186 ff.

Before closing these remarks I would draw attention to the remarkable likeness, both in form and contents, of the Bhûta stories of Southern India to the tales and legends told of saints and heroes in Northern India, as detailed in *my Legends of the Panjâb* and similar collections.

2

ON BHUTAS

By the late Rev. A. Männer

According to the imagination of the people in the Kanara District, the Tuḷu country is especially fitted for demons, which, they say, are partly created by God, like the Pañjurli, and partly sprung from men, like the Beiderlu. There are several kinds of them, mostly thought to be flying about in the air. Some are, however, considered to be residing in certain places, in houses, gardens, & c. While some are family Bhûtas, others are village Bhûtas and others, again, are only to be found in connection with certain temples.

Very often a stone of any shape, or a small plank, is placed on the ground fixed into a wall, and the name of a Bhûta is given to it. Other representations of Bhûtas are in the shape of an ox (Mahisândâya), a horse (Jârandâya), a pig (Pañjurli), or a giant (Beiderlu).

A peculiar small goglet made of bell-metal into which from time to time water is poured, is kept before the Bhûtas, and on special occasions, *kepula* flowers *(Ixora coccinea)* and lights are placed before them. On festival days cakes, boiled rice, and such like offerings are similarly placed before them to please them and to win their favour, and it is considered also that a drum, gong, or bell is required for their amusement. In the larger *sthânas*, or temples, a sword is always kept near the Bhûta, to be held by the officiating priest, when he stands possessed by the Bhûta and trembling with excitement before the people assembled for worship.

The family Bhûtas are worshipped by the families among whom they reside. In every Sûdra[17] house a room, sometimes only a corner, is set apart for the Bhûta, and called the Bhûta-koṭya.

The village Bhûtas are said to reside in *sânas or sthânas* and are worshipped by all the Sûdras of the village. These *sthânas* are temples, built in solitary places, and are large and substantial, or small and dilapidated, buildings, according as the Bhûtas residing in them are considered to be powerful or otherwise.

The Beiderlu are the departed spirits of two Billavar[18] heroes, named **Koṭi Beidya** and **Chennaya Beidya**. It is also said that a Bant[19] of the name of **Kujumba Kâñje** died, and has since become a demon of the class to which the Beiderlu belong and is, therefore, now included among them. The temple set apart for the Beiderlu to reside in is called a *garudi*.

There is another kind of demon called *Brahmara, Berma*, or *Brâhmarâkshasa*. He is said to reside in forests, or amidst a group of trees, and *sthânas* are built for him in such places. These are called *Berma-sthânas*. The difference between this demon and the other Bhûtas lies in the fact that the officiating priest must be a Brâhmaṇ, whilst for all the other Bhûtas, any Billavar is entitled to become an officiating priest, if he is so inclined. This Berma-demon does not receive *nêma koḷa* or any such kind of worship; but the Brâhmaṇ goes to the Berma-sthâna occasionally - at the new-moon and such festivals - and offers *puja* there, just as he would at the shrine of any other Hindu god. People of other castes bring offerings of fruits and flowers and cocoanuts and plantains, etc., at the same time.

There are also Bhûtas connected with temples, and the place set apart for them is called a *gudi*. These are considered to be the attendants of the god of the temple, and receive no kind of

worship. But the officiating priest of the god pours some holy water (*tirtha*, i,e., the water in which the god has been washed) and puts some flowers and sandalwood paste (i.e., the *prasâda*)[20] on the stones representing them. In some places the priest does this daily, in others it is done once a fortnight or on special occasions only.

The *Holeyas,* or *Pariahs* of South Canara, worship a Bhû ta of their own, who is not recognised by any other class of the people. He goes by the name of the **Kumberlu**, and the place where he is said to reside is called *Kumberlu-koṭya.*

The Bhûtas who reside in *sthânas*, and the *Beiderlu* who resides in the *garuḍi*, receive homage and worship from all the the Sûdras of the village where the *sthâna* is. The worship offered to these demons is of four kinds, viz., *kōla, banḍi*, *nêma* and *agelu-tambila.*

Kōla is offered to the Bhûtas in the *sthâna* of the village, in which they are supposed to reside. The Sûdras of the village, and those adjacent to it, assemble near the *sthâna*, and witness the *koḷa* ceremony in public, sharing the cost of it by subscriptions, raised among all the *Sûdra* families in the village in which the ceremony is held.

Bandi is a *kōla*, with the addition of dragging about a clumsy kind of car, on which the *pombada*, or priest, representing the Bhûta, is seated.

Nêma is a private ceremony in honor of the Bhûtas, held in the house of any one who is so inclined. It is performed once in ten, fifteen or twenty years by well-to-do Billavas or Bants. The expenses of the *nêma* amount to about Rs. 600 or Rs. 700, and are borne by the master of the house in which the *nêma* takes place. The giver of the feast is obliged by custom to feed all the people of his caste who assemble at his house during the whole time that the ceremony lasts, which is usually from three to five days. He is also obliged to give presents of uncooked

food and fruits, etc., to all who are prohibited from partaking of his food by their caste-customs. But he is partly, and sometimes fully, compensated by the presents, which are given to him by his fellow-castemen, and by the offerings brought to the Bhûtas.

During the *nêma*, the Bhûtas, i.e., the things representing them, are brought from the *sthâna* to the house of the man giving the feast, and remain there till it is over.

The rites and ceremonies, etc., in all the three kinds of worship, known as *kōla, nêma*, and *banḍi,* are similar.

Agelu-tambila is a kind of worship offered only to the Beiderlu, and that annually by the Billavars only. The ceremonies connected with this worship are as follow :-

On a fixed day all the Billavars of a village go to the *garuḍi,* taking with them about seven *sers* of rice, various kinds of vegetables *ghi,* curry-stuff, and other necessaries for the feast. The rice is boiled, and a curry prepared of the vegetables so brought, mixed with plenty of *ghi,* in the *garudi* itself. No fish or flesh of any kind may be used. The rice and curry are then served on three plantain leaves, one for each of the three heroes, Koṭi Beidya, Chennaya Beidya, and Kujumba Kâñje, and placed before them. Saffron-water, made red by the addition of a little lime, is sprinkled on the food thus served. Three lighted torches are then stuck in the rice, one on each leaf. After this, the assembled multitudes pray to the Beiderlu to be pleased with their offerings and to grant them prosperity. When the prayer is over, the food above mentioned is distributed among the worshippers, including portions for those who are absent, which are taken to them by relatives or friends. In this way every one has a share of the sacred food, or *prasâda.*

It will be seen then, that *koḷa, bandi* and *nêma* are applicable to all the Bhûtas, including the Beiderlu, but that the *agelu-tambila* is applicable only to the Beiderlu.

There is yet another kind of worship, called *tambila,* which

is offered every year by the master of every Sûdra household to his family-Bhûtas, who invites as many of his relatives or castemen as he wishes to receive. Some cocks are brought and sacrificed in honor of the Bhûtas, and are then used in making a curry. Cakes and other dainties are also prepared, and there is a family feast on the good things collected.

3

Description of a Bhûtas incantation, as practised in South Kanara (Madras Presidency) witnessed by A. C. B. and J. H., on March 23rd, 1872, at Mangalore.

In all parts of the Madras Presidency most of the purer Dravidian tribes, which it is generally the fashion to term the "lower castes" invoke as objects of worship beings, which really have no place in the Hindu Pantheon, and which bear purely Dravidian names. This worship prevails very extensively in Tinnevelly and South Kanara, and extends even to Ceylon. How far the beings worshipped are the same is doubtful. Some, e.g.. *Kutti-Kâttan* (Will-o-the-wisp or Corpse-candle), are over the greater part of Southern India.

This primitive religion is now no longer neglected by the self-styled "higher castes," which formerly merely tolerated, but now almost respect the barbarous rites; while some philanthropic Brâhmaṇs labour to persuade the people that their gods are Bhûtas, or attendants on Siva. These influences are apparent in the classification of the rites, which are *dēva-kriyā* or *āsurakṛiyā*, according as offerings are, or are not, made to the Bhûta. As the aboriginal "Pêyi" has been changed into "Bhûta," so these rites have now a Saṅskṛit name, *nêma* (i. e., *niyama*), and they are *sâna* (i.e., *sthâna*) or *illêchchhida*, according as they are performed at a temple or in a house, though in both cases it is said that there is no difference in the performance.

The ceremony at which we were present is of the second kind, and was celebrated by the head-man of the **Billavar** (i. e., toddy-drawers) caste, once in about twenty years. The

expense, five hundred to a thousand rupees, falls on him, but he is partly compensated by gifts from the people who attend. Europeans have so often failed to get a sight of these rites, that, even after permission had been given us and we had accordingly attended, it seemed questionable whether we had really seen the ceremony or had been imposed upon, and it was only after questioning a Bhûta priest, now a Christian, that we found out that what we saw was really the ceremony, and, therefore, we can confidently put forward this account of it.

On reaching, at about 9 p.m., the head-man's house in the native town [of Mangalore], we found a large ornamented shed erected in front of the house and in the garden, open on all sides, except the southern, where was erected a kind of altar, consisting of three benches placed so as to form three steps, and covered with cloth. In the middle of this was made a sort of shrine, or canopy, with a common lamp burning inside. On the three steps or ridges were garlands, and brass images of the five Bhûtas to be invoked that night, brought from the temple for that purpose. These were (1) Jârandâya, (2) Sâra-jumâdi, (3) Kântanetri-jumâdi, (4) Marlu-jumâdi, and (5) Pañjurli. The last mentioned has the form of a hog; the others are hideous deformed figures. About six feet in front of the altar was a common wooden tripod about two feet high, and on it a frame made of plantain stems, which contained a mass of rice, coloured with turmeric, and in which a three-branched iron lamp was stuck. The space in front of this was kept clear for persons making offerings and for the performers. The worshippers usually squat all round, forming a sort of ring.

On this occasion about 1,500 persons were present, and some had come from a distance of more than 30 miles! We were asked to sit down at the end opposite to the altar.

The performance commenced by the entry into the open space of two men of the Billavar caste, of whom one represented

Jârandâya, and the other his dumb servant Jumâdi Bante. They were dressed with a fillet round the head and bangles on the ankles such as dancing girls wear. They held a highly ornamented sword upright in their left hands and a brass bell in the right, and walked up and down the open space, attended by fan and umbrella-bearers, and under a portable canopy. The one who represented Jârandâya quivered hysterically in every muscle and from time to time rung his bell slowly, and occasionally rested the bell which was heavy, on his shoulder. It was the belief of the worshippers that he did so, because he was possessed by the demon Jârandâya.

After about half an hour the *pombaḍå* actors appeared. These had their faces thickly painted with ochre, and were covered with a long fringe of cocoa leaves.[21] The *pombaḍa* representing Jârandâya wore a *kirita*, or semi-circular ornament, over the bead and shoulders just like that which we see in the brass idols sold in the bazaars. Both had a sword, with blade like that of a Malay *kris*, and a bell. The two parties continued dancing for a while, and then the Billavar representing Jârandâya resigned the charge of the ceremony to the *pombaḍa*, by taking in each hand some flowers and betel leaves and throwing them over the other. In this manner, the demon was transferred from the Billavar to the *pombaḍa* actor. He at once commenced dancing furiously howling and ringing his bell, while the incantation of the origin and deeds of the demon he represented were sung in Tuḷu to an accompaniment of tom-toms and horns, and similar noisy instruments, all of which, together, produced a most hideous din.

After the incantation was over Jârandâya put on a metal mask, and his servant held in his hand a similar mask with a pig's snout to it. The dancing then become very violent and the performers who had evidently already indulged in intoxicating liquors to a great extent, became plainly hysterical. Mean while

the devotees offered cocoanuts and plaintains, etc., at the tripod.

The incantation of Jârandâya[22] may be literally translated from the Tuḷu as follows:-

"On a Tuesday at noon, the hero Jârandâya came to the Atrel ferry, riding on a white horse and holding a white umbrella. He ordered the ferry-man, **Kunya**, to bring the ferry-boat. The ferry-man replied that the boat did not belong to him, that he was not to get the fare, and that the boat had been kept by one *Koṭe Bâle Bermaṇe*[23] for crossing the river on Tuesdays and Sundays.

" 'No matter, if the boat is kept by him for crossing the river; I will give you the proper fare. Bring the boat to this side,' said Jârandâya.

"As soon as he had said this, the ferry-man brought the boat.

" 'Tender cocoanuts and cocoanut leaves are very dear in Kulur and Mulki. Therefore, I am going to a village where there are tender cocoanuts and milk', said Jârandâya.

"He got into the boat. The boat moved on. It came to the middle of the river. It whirled round and round. Jârandâya murdered the ferry-man Kunya.

"He proceeded further and entered the bodies of Koṭe Bâle Bermaṇe of a weeping child and a lowing calf. Wondering what this could be, he (Koṭe Bâle Bermaṇe) sent for one ***Maiyya Bermaṇe***. The latter looked into the *prasna*-book.[24] He found that a demon of the name of Jârandâya had arrived in the village from the south. A she-buffalo, together with her calf, were offered to the demon Jârandâya.

"There was a guard in the demon's *guḍi*. Jârandâya was known y three names, viz., **Jârandâya of the sthâna, Jârandâya of the kottige** (i, e., the cow-shed) and **Jârandâya of the *Chavaḍi*.**"

"Vishnu's flag with the figure of *garuḍa* was raised. The feast began. The yard was full of people. The *guḍi* was full of lamps. The demon Jârandâya settled himself in the place."

After the incantation the following dialogue took place between the *pombaḍa* representing Jârandâya and the headman:-

Pombaḍa. "I ask you people of this village and caste, shall I, with joy, enter into this Pombaḍa?"

Head-man and some of the people. "Yes, with joy!"

Pombaḍa. "Who are present of those who do not belong to this caste?"

Head-man. "There are some Brâhmaṇs here. There is also the judge-*sāhib* of this place, and one of the Pâdres[25], &c., &c. All these have come with joy."

Pombaḍa. "Well, give them presents. Are there none here, who have come from far places?"

Head-man. "There are some from Mulki, &c., people of this caste."

Pombaḍa . "Give them to cat."

After this the demon Jârandâya, through the *pombada* of course, asked for food. Heaps of rice, cocoanuts, &c., were presented to him. Also twelve fowls were killed and given to the *pombaḍa*. He bit them and gave them away to his caste people. After having touched some of the food, he washed his hands, besmeared them with powered sandal-wood, and sitting down on a stool, took the sword and bell into his hands, which he had put down before taking the food. Then he rose from the stool and asked :- "What was your object in celebrating this festival?" The head-man explained that it was performed in accordance with a vow, and asked his blessing. The *pombada* said :- "It is all well. I shall perform everything to your satisfaction."

Then the *pombada* who represented Jârandâya, again commenced to tremble and quake hysterically, and rolling his bloodshot eyes, gave out his oracles. Every one was addressed according to his rank, and if the miserable medium (as a bystander informed us) offends a rich Baṇṭa by omitting any part of his yard-long titles, he is made to suffer for it.

The performance continued as long as the medium could hold out, and then recommenced in similar style with the representation of the second Bhûta. It took three days and nights to finish the series of the five Bhûtas. And certainly the performer fairly earned the eight rupees, which were paid to him for his heavy work!

4

Extracts from Burnell's Notes, and the Commentary Thereon,[26] made after witnessing the foregoing ceremonies[27]

The festival was held on March 23rd 1872, and the three succeeding nights at Mangalore in the house of Dhûmappa, head of the Billavar caste. B.[28]

This festival is not an annual one, but occurs only once in fifteen to twenty years in fulfilment of some previous vow. Its proper name is *Illêchchhida-nêma*, which means a festival belonging to one house only, in contradistinction to the annual festival, which is celebrated in the Bhûta-temple, and is therefore, called *Sanada-nêma*. Nêma is a Tuḷu Brahmanism for the Skr. *niyama*. The Illêchchhida-nêma lasts for five nights, from Friday to Tuesday. C.

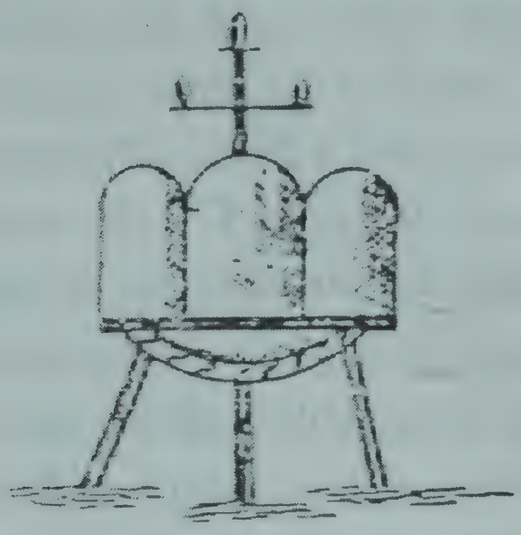
The festival begins at about 7 or 8 p.m., and consists of a pantomimic representation of the stories told of the Bhûtas, who are then supposed to inspire the actor and enable him to foretell events. Two castes take part in this, the Billavar and the Pombaḍa . The first is the highest and will not drink spirits; so that up to a certain time, a double representation is necessary. B.

The altar used is called ***tiruvayana***. C.

The five images are called together *bhaṇḍâra(=sāhilya)*; and are named (1) Jârandâya, (2) Sâra-jumâdi, (3) Kântanetri-jumâdi, (4) Marlu-jumâdi, and (5) Pañjurli. Every article used on the altar is taken from the temple for the purpose. C.

About six feet in front of this is a common wooden tripod about two feet high. On this is a square frame formed of cocoa leaves (really of some part of the trunk of the plantain C.), and in

it a pyramid of (boiled. C.) rice and turmeric. (to colour the rice. C.), into which a three branched iron lamp is stuck, thus :- B.



In front of this are placed the offerings. Fowls and (?) goats (in the *âsurakṛiyâ*) are decapitated and the warm blood drunk by the officiating priest. B.

I am informed by a former Bhûta-priest, now a Christian, that no offerings or sacrifices are made at the *dêvakṛiyâ,* because the *dêva* is not supposed to need any food. At the *âsurakṛiyâ* fruits and chiefly fowls are offered. A Billava priest kills the fowl and then gives it to a *pombaḍa* , who bites it at once and then gives it to his fellow caste-people, who eat it. All this is confirmed by my *munshi*, a *Brâhmaṇ* . C.

The Billavar Jârandâya resigns charge of the ceremony to the *pombaḍa* (by taking in each hand some flowers and betel leaf and throwing it over the other) who commences dancing furiously howling and ringing his bell. B.

Flowerş and rice, *pûvarri* or *hûakki,* are thrown on *the pombaḍa*, as the means of transferring the Bhûta from one person to another. There is a Canarese and Tuḷu proverb- "throwing flowers on a Bhûta," which is applied to a man provoked into a fury by some remark. C.

The Bhûta stories are sung not by the man possessed by

the Bhûta, but by some other person male or female : frequently by the wife of the *pombaḍa* representing the Bhûta. C.

There is in Mangalore, and not far from the place where the ceremony which I saw was conducted, a stone called *Guttyamma*, before which a ceremony is performed once in 60 years (once in 19 years, and a former Bhûta-priest told me it had taken place thrice in his life time. C.). the stone is said to tremble sympathetically with the medium, as he dances. This cyclic festival occurred last in 1871.[29] Both ceremonies are largely attended, not only by the members of the two castes given to this worship, but by Baṇṭas also and even Brâhmaṇs, who seem to regard it as an excellent entertainment and a laudable usage. At the festival today (23rd March 1872) several persons had come from Mulki in order to be present. B.

This stone (Guttyamma), placed between two temples which are situated near one another belongs to the Malayaḷam-speaking Billavars in Mangalore. The festival is called *Kaliyâṭa*. Oil is poured over the stone, etc.

5

Note on a printed slip attached to Burnell's "Description" by Major R. C. Temple.

Attached to the original MS. "description" above printed, are pages 51 and 52 of some perodical, apparently belonging to the Basel Mission and printed in German type. Unfortunately these pages have been cut in half, so that only the top halves are now in existence.

The fragment of p. 51 seems to contain accounts of the Mission, and the commencement of an article :- Das Bewegung im Tuḷuland, nach einem Bericht von Missionar Brigel[30] in Mangalur vom 17 Februar.

Figures of Bhûtas from Tuḷu-land.

The upper half of page 52 contains, however the plate given below and a short description thereof, which is of much interest in the present connection. I give a translation of it.

Observations - The images of Bhûtas here given on a very small scale are from the originals in Mission Museum at Basel. The figures are in brass. We have already made a communication on the Bhûta-worship of the Tuḷu people in H. B. for December 1869, p. 164. In explanation of the figures we give the views expressed by Graul (*Reise in Ostindien*, I. 184 ff.) :- "In Tuḷu-land they worship ten Bhûtas proper or demons, and seven spirits of the dead. On the whole it appears that all this devil-worship leads back to an original period of heroes, when , long ago, Nimrods ruled the land and perhaps the bold hunter cleared it of dangerous wild beasts. It is thus we can clearly explain the circumstance, that on every public temple is painted a horse man with flowing garments, while, close by, the hog [*der Eber (das Schwein)*], the buffalo, the tiger and wild beasts, dangerous to the crops and herds, are sporting in a significant jumble. The seven spirits of the dead are apparently the spirits of heroes, and it is very significant that the proud, warlike cock is the chief live offering brought to the Bhûtas." Compare with the undermentioned new tract :- *Mission life among the Tuḷus (Ein Missionsleben unter den Tulus).*

I am afraid that the above extract, so carefully preserved for upwards of twenty years, is not so valuable as the picture it professes to explain.

6

A list of the principal Bhûtas, furnished by the late Rev. A. Manner.

Abbage-Dârage.
Akkarasupuñjide.
Âliseitâne.
Aṇṇappe.
Annârakalkude.
Arasuḷa.
Babbare.
Bañjaṇatâye.
Baṇte.
Batâṇḍi.
Bâwanne.
Beinaḷi.
Beirawe.
Berme.
Bheirawe.
Bommartâye.
Châmuki.
Châmuṇḍi.
Chaṇḍi.
Chumadi.
Deiyâre.
Dharmadeiwa.
Dharmâdi.
Dhûmâmati.
Dhûmre.
Duggalâye.
Durgi.
Dustaḷi.
Gâṇdhâri.
Gejjemalle.
Giḍirâwate.
Giṇḍe.
Guḷige.
Gulge.
Îsarakumâre.
Ishtadêwate.
Jârandâye.
Jaṭhâdhâri.
Jaṭṭige.
Jôgipurse.
Jumâdi.
Jumbure.
Kâḷabeirawe.
Kâḷamma.
Kâlarahu.
Kâḷarâtri.
Kâḷarkâyi.
Kâḷastri.
Kâḷêswari.
Kalkuḍe.

Kallabhûta.
Kalluratâye
Kalluruti.
Kaṁberlu.
55 Kaṅdela-jumâdi.
Kâṅtabare.
Kanyakumâre.
Kariyamalle.
Kâtanetri.
60 Khaḍgarâwaṇe.
Koḍaṁbadâye.
Koḍamaṅtâye.
Koḍḍabu.
Kondalatkâre.
65 Korage.
Korati.
Kôṭichaṇṇaye.
Kôṭipûñje.
Kshêtrapale.
70 Kuḍpalu.
Kujuṁbakañje.
Kukkilatâye.
Kumâraswâmi.
Kuppepañjurli.
75 Kuratti
Kurave.
Lekkesiri
Maddaḍkatâye.
Mahêśware.
80 Mahêśwari.
Mahisaṅdâye.
Mallarâye.
Maṁmayi.
Maṇḍi.
85 Marlu-jumâdi.
Mâyaldi.
Mâyandâḷu.
Muddiltâye.
Mûde.
90 Mukkâṁbe.
Mûṇḍatâye.
Mûrtilâye.
Nâḍu.
Naṅdigône.
95 Nâraltâye.
Nellirutâye.
Netteruchauṇḍi.
Nêtramukkuḷi.
Nîche.
100 Padkaṇatâye.
Panemâde.
Pañjurli.
Pathikoṅdâye.
Pâtâḷabheirawe.
105 Pâtâḷagulige.
Pejirenâye.
Pilichaṇḍi.
Pôsraḷatâye.
Poṭṭe.
110 Poyikaṇatâye.
Pudabâre.
Pûḷaṅdâye
Râhugulige.
Raktêśwari
115 Ruḍrachauṇḍi.
Ruṅdâra-pañjurli,

Saṁpigetâye.
Saṅkaleguḷige.
Saṛalu-jumâdi.
Sârâmahakâri.
Soṅne.
Subyamma.
Sûkotteri.
Tannimaṇige.
Uchchaṇḍi.
Uḍpishnâye.
Uḷḷâldi.
Uḷḷâye.
Warmalatâye.
Wôḍaltâye.
Wôkubaḷḷare.
Worte.
Yenmaṇṇâye.

7

THE ORIGIN OF THE DEMONS

By the late Rev. A. Männer.[31]

Text.

Adiḍu Nârâyaṇa dêveru bhûlôkonu sṛisṭi maḷpunaga, âre balatta bhâgoḍu Ìswarelâ datta bhagoḍu Brâhmelâ kuḷḷoṇḍu akulu irverala Nârâyaṇa dêvereḍa kêṇḍini dânendunḍa:-

"Indâ bhûmiḍu î naramânya pakki paraṇe pijinula yenpatta nâla lakshântra prâṇiḷenulâ sṛishṭi maḷtudu indekuḷegu takka âhâṛanuta kordu nina bhûmigu yeṇma dikkugu yeṇma arasuḷu dîya. Âkuḷe pudaru; *Indre, Agni, Yâme, Neireitya, Varuṇe, Vâyavye, Kubêre, Isânye.* Inchitti yeṇma gana arasuḷegu dikkuda adhikârole kârya râtre pagelu âpi lekka âkâśóda Sûrya Chandre inpi î raḍḍen dîya; undattande âji tiṅgoḷu mariyâla âji tiṅgoḷu aregâla sîtôshna iñchittinenu mâta maḷta."

Undu mâta yeṇkuḷegu santôsha âṅdu Aṅdudu paṇṇaga, Nârâyaṇa dêveru Îśvaryaḍa paṇḍini dânendunḍa.

"Indâ îlâ yânulâ â Brâhmelâ nama mûverulâ ittudu bhû lâka paralôka îrêlu lôkada adhikâronu teîvoḍu. **Brahmâ, Vishṇu, Mahêśware**; inpi mûji pudarudâkaḷu nama âduppoḍu. Yeṇku *sṛishṭi* [stiti] maḷpu udyôga, Brahmagu *stiti* [sristi] maḷpu udyôga, Mahêśvaragu laya maḷpu adyôga."

Iñchitti udyôga nama maḷpoḍu Aṅdudu tanukuḷe aḷayi nêmaka maḷtoṇḍu, Nârâyaṇagu vâsa maḷpere Vaikuṇṭha. Îśwaragu vâsa maḷpere Kailâsa, Brahmagu vâsa maḷpere Satya lôka-Iñchitti jâguḷenu maḷtoṇḍu bokka dêvalôka sṛishṭisiveru. Muppatta mûji Kôṭi dêwateḷenu unḍu maḷtudu ṛisiḷenu, hâhâ gandharverenu, apsarastrîḷenu, yaksharenu mini anḍa maḷtudu

môkaḷegu mâtavichârogu Dêvêndre.

Inpi arasunu adhikâraste âdu dîdu padunâlu lôka rakshaṇe maḷtoṇdu uppunaga, Kailâsa paṭnoḍu. Îśvare simhâsanoḍu kuḷḷoṇdu tana sâratoñji gaṇḍa gaṇalá, sâratañji Bhûtala Vîrabhadrâdi prâmatheru âyi mukhya gaṇakuḷe naḍuṭu uppunaga âre boḍedi.

Parvatâdêvi santôshoḍu kaṇḍanyaḍa kêṇḍini dânenḍunḍa:-

"O Îśvarâ, î bhûlôkoḍu uppie janokuḷu pâka jana pâpishṭeru pâka jana puṇyavanteru âvere kâraṇa dâne? Avenu îru yenku vistârâdu paṇoḍu."

Aṅdudu keṇṇaga Îśvare paṇḍini.

Indâ Pâvatiyê, keṇla. Yena pârsva bhâgoḍu î sârattoñji gaṇḍagaṇalâ sârattoñji Bhûtalâ udbhavâdu puṭṭiya. Aikuḷu yenanu yêpalâ sêvemaḷtoṇḍu yenanu âśraya maḷtoṇḍu itta; âpaga yânu âkuḷegu mechchidu sahâyogu bôḍâdu, sârattoñji rogaḷenu puṭṭâye, dâyegandunda lôkoḍu pâka jana dushṭerenu pâka jana paṇavu dravyâśe akaṅkâriḷu inpi pâpishṭerenu bhaṅga maḷpere bôḍâdu uṅdenu maḷpoḍâṇḍu; ijjâṇḍa î lôkoḍu naramânyere garva hechchidu baḍaveregu diñja upadra maḷeru. Aṅdudu tûdu iñchene maḷpoḍâṇḍu. Â Samâyoḍu î Bhûtaḷa mâta kûḍudu yena yeduru aḍḍa bûrudu paṇḍini dâneṅdunḍa :-

'O Dêverê, î yeṅkuḷenu sṛishṭi maḷta yeṅkuḷegu âhâralâ korla, Yeṅkuḷu baḍavu bâjeludu taḍevande kuḷḷuva.' Aṅdudu naṭṭoṇunaga, yanu âkaḷegu appaṇe kordu pandini :- Indâ, nikuḷu bhûlôkagu pôdu pâpishṭeregu upadra kordu âkaḷe kaiḍudu nikuḷu âhâra gettoṇle, yenanu nambunâkalegu upadra koraḍe.'

Aṅdudu paṇḍudu appaṇe kornaga î bhûtoḷu kêṇḍini :-

'Dêverê iru appaṇe korinava yeṅkuḷegu saṅtôsha âṇḍu, âṇḍalâ lôkaḍa pâpishṭeru âdappunâkaḷa yêru inpinavu gurta yeṅkuḷegu teriyuji, avu teriyu lekka mâtra appaṇe koroḍu.'

Aṅdudu bhûtoḷu naṭṭoṇunaga, yânu appaṇe korini dâneṅdunḍa :-

'Indâ, lôkada pâpishṭeregu yânu dumbu dâlâ voñji rôga

bêne saṅkaḍalâ nânâ tarata upadroḷenula koṇḍu pâḍave apaga nikuḷu añchittinâ kuḷenu tûdu pattule; pattiyarḍa nikuḷegu âhâra tikkuṇḍu.'

Aṅdudu paṇḍudu, Appaṇe kornaga â bhûtalu kuda arike maḷtudu kêṇḍini dâneṅdunḍa:-

'O Dêverê, iñchitti rôga saṅkaḍoḍu uppu naramânyerenu yeṅkuḷu pattuda Aṅdudu âkaḷegu teriyuni yeñcha? Uṅdeku dâne gurta?'

Aṅdudu arike maḷtudu keṇḍeru :-

'Âpaga yânu paṇḍini dâneṅduṅḍa. Indâ, lôkoḍu balmedâkaḷulâ jyotisheruta yantragârerulâ uḷḷeru, âkuḷenu yânu uṇḍu maḷtudu dîte; âkuḷe mukhântra teridu nikuḷegu âhâra koruveru, uṅdu nikuḷegu iyavu; nana nikuḷu hechcha pâteraḍe.' Andudu paṇḍudu, appaṇe koriye.'

Andalâ â bhûtaḷu kuḍa Îśwara kaitaḷu battudu âreḍa arike maḷtudukèṇḍini.

"O Dêverê yeṅkuḷu bhûlôkogu jattudu pôwere appaṇe koriyaru, ânḍa yeṇkuḷu voḍegu povoḍu vôlu uppoḍu?"

Andudu kuḍa naṭṭoṇunega Îśware âkuḷegu uttara kordu paṇḍini:-

"Indâ, nikuḷe pudaruḷu yânu pratyêka pratyêkidu korpe andudu paṇḍudu, nikuḷu Bobtarye, Kuḍgârâvaṇe, Paṭhikodâye mini iñchittinakuḷu tenakâi râjyoḍu vâsa âduppule; nanalâ nikuḷe śêrigegu pâka bhûtoḷenu kaḍapuḍuve. Mahishâsûrerenu nikuḷeḍoppa baḍakâyi dêśoḍu uppaḍu. Bokkalâ nikuḷe śêrigegu pâka bhûtolenulâ deivolenulâ kaḍapuḍave; undattande Mallarâye Aṇappe Tattige inpi bhûtoḷenulâ paḍḍâyi rajyoḍḍu muḍâyi râjya muṭṭa yânu bête kaḍapuḍuwe."

Aṅdudu i bhûtoḷegu. Iñchitti appaṇe kornaga, Mahâkâlilâ, Virabhadrelâ, durdêvi Mârilâ lakkudu kaṇṇu kemṗu maḷtoṇdu Îśvaraḍa paṇḍini dâneṅduṅḍa :-

"O Îśvara dêverê î Bhûtaḷegu ahâragu appaṇe kordu kaḍapuḍavaru; yeṅkuḷenu îru madatriyaru attâ? Âṇḍlâ îregu

madatuṇḍalâ, yeṅkuḷegu madattijji. Yeṅkulegulâ itte sâdi tâjâle."

Aṅdudu â devateḷu noṭṭanu naga Îśware paṇḍini.

"Iṅdâ, Dhûmâvati inpi Bhûta bhûmiḍu Tuḷu dêsoḍu Mûḍabedraḍu Chanṭere śîmeḍu Bailapari Ballâkuḷe jâguḍu. Staḷa poyidu kuḷḷudu. Uṇḍu aḷtududu paḍḍayi Samudra muṭṭalâ nina prastâpa lakkâdu î nina bhogaḷeḍu kôla baliḷu gettoṇdu nina ahâra Siṅdudu santoshaḍu uppalâ. Aṅdudu vara kordu âkuḷenu kaḍapuḍiyeru."

Añchane hechcha itti Bhûtaḷenuta woñjoñji jâgudu appaṇe kordu kaḍapuḍiyeru. Â saṅgati nana dumbu paṇpuṇḍu.

Translation

In the begining, when the god Nârâyaṇa created the earth, Îśvara sat on his right and Brahmâ on his left side. They both spoke to Nârâyaṇa, questioning him as follows:-

"Lo! on the earth thou hast created eighty-four *lakhs* of living creatures, from man down to birds reptiles, ants, etc., and hast also given them proper food. For thy (world) earth thou gavest eight kings for the eight points of the compass. Their names are : Indre, Agni, Yâme, Neireitye, Varune, Vâyavye, Kubêre, Îśânye. Such eight kings thou hast made and didst give them the rule over the points of the compass. That there may be night and day, thou puttest in the sky two bodies, the sun and the moon. Besides this, thou didst make six months rainy season and six months hot season! Such thou didst and for all this we rejoice!"

When he had said thus, Nârâyaṇa said to Îśvara as follows:-

"Lo! thou and I and Brahmâ, we three together have to govern earth and heaven; yea, the twice seven worlds. Brahmâ, Vishṇu, Mahêśvare; these three names let us have! I will do the work of creation Brahmâ that of preservation, and Mahêśvare that of destruction."

Thus having resolved to such respective functions, they made Vaikuntha into the abode of Nârâyaṇa, Keilâsa into the residence of Îśvara, and Satyalôka into the abode of Brahmâ. Thus the world of gods was made, and three *karôrs* of gods, Rishis, Gandharvas, Apsarasas, etc., were created, and over all these Dêvêndra was put as their king and ruler.

While thus protecting the fourteen worlds, Îśvara was sitting on his throne at Keilâsa in the midst of his thousand and one male Gaṇas, and thousand and one Bhûtas, and other principal Gaṇas including even Vîrabhadra.

Then his wife Pârvatî joyously addressed her husband as follows:-

"O Îśvara, why are some of the people living on earth sinners and some meritorious? Tell me this in detail."

When thus asked, Îśvara spoke as follows:-

"Listen, O Pârvatî. See, on either side of me these thousand and one male Gaṇas, and thousand and one Bhûta-gaṇas have come into existence. They are always serving me and dependent on me, and I was pleased with them, and for their aid I created one thousand and one diseases, because it was necessary to punish the wicked and money-loving and proud sinners on earth; otherwise the pride of the people on earth would increase and the poor would be much oppressed. Having seen this, I had to do as I did. At that time all these Bhûtas assembled and, prostrating before me, addressed me as follows:- 'O God, thou hast created us, (therefore) give us food! We suffer hunger nad thirst and are unable to endure it any longer.'

"When they thus begged I commanded them, saying as follows :- 'Lo! Go you on earth and give the sinners there trouble and obtain your food from their hands! (But) do not trouble those who believe in me!'

"Having heard this, these Bhûtas asked :- 'O God! We rejoice at what you have commanded us, but we cannot

distinguish those who are sinners on earth; therefore, please direct us how to know them.'

"When the Bhûtas so prayed, I commanded, saying :- 'Lo ! I shall beforehand charge the sinners on earth with some disease, with sickness and all kinds of trouble; you can then discover and seize such persons, and by doing so you can get food.'

"When so commanded, the Bhûtas questioned me, saying:-

'O God ! How shall such men as are afflicted with disease know that we have seized them? Whatis the sign of it?'

"When so questioned, I commanded and spake to them thus :-

'Lo! In the world I have created soothsayers, astrologers and those that prepare charms. Through them they will learn to know that you do it, and then they will give you food. This must be now enough for you. Speak no more.'

"Thus I discharged them."

But afterwards the Bhûtas came again to Îśvara and questioned him as follows :-

"O God! Thou hast commanded us to descend to the earth, but where shall we go (when we get) there? And where shall we stay? Please tell us."

When they so begged of Îśvara he answered them saying:-

"I will allot you separate names, such as **Bobbarye, Kaḍgârâvane, Paṭhikondâye**. As such go you to the Southern countries and kingdoms and settle there. Besides this, I shall send some Bhûtas to join you, and also the **Mahisâsuras** shall be with you, in the Northern country, Also in future times I will send some Bhûtas and demons to join you. Besides this, I shall send **Mallarâya, Aṇṇappe and Jattige**, Bhûtas, to stay from the Western part of the country to the Estern part."

When the Bhûtas were thus dismissed, Mahâkâli, Virabhadra and the mischievous Mâri rose, and with reddened eyes, addressed Îśvara, saying :-

"O God Îśvara! Thou hast commanded food for the Bhû tas and sent them away. Hast thou not forgotten us? Though thou hast forgotten, we have not, therefore, now shew us too, a way!"

When they thus begged, Îśvara said :-

"Lo, the Bhûta Dhûmavathi is on earth in Mudabidri in the Tuḷu land, and has settled in a place place belonging to the Beilapari Billaḷu of the Chantar's Country. From that place to the Western sea shew your prowess in that region, and amongst your pleasures receive *kolas* and offerings. Thus take your food and be happy."

After these Bhûtas had been sent away, the remainder also were commanded to their respective places. This, however, will be told afterwards.

BURNELL MSS.:-No.I.

THE SONG OF JUMÂDI.[32]

Original in the Kanarese character from the MS. of Dr.Mögling, Mangalore, March, 1872.[33] transaliteration by Mr. Männer: translation from Burnell's MS. checked by Dr. Männer. Original text and translation occupies leaves 2[34] to 8 inclusive of Burnell's MSS.

Text.
Jumâdi Pâḍḍana.

Purâluda Paramêśri dêveregu muppa dinata âyana!
Yêlu dinata cheṅḍuda bâra!
Muji dinata kôrida kaṭṭa!
Muppa dinata bajjeida aṁboḍi: kôrida dûdu!
Muppa dinata utchaya! Muppa dinata todaru!
Koḍi yêri âyanada minadana utchayo tûwoḍaṅdudu
Aḍûra Dêre Beide pôwoḍaupe.
Eiku nâlu yenma kôri tâṅkâye.
Tana jêwu aruwatterenu madyânada mûrte kâlyawêlyoḍu mûrâye.
Kôrida kaṭṭogu pôwodaṅdudu kôrigu uîru bâru dîpâye.
Madyânada unasu bêga aruwatteregu unpâye;
Unapâdu tânu jôtra tuttiye.
Pullya bannada taretra kaṭṭiye;
Kârugu nurlarita mâyana muṭṭu pâḍonḍe
Doṁbugu kalkuḍe pattoṇḍe.
Tana jêwu aruwattere keiṭu kaṭṭi kôrinu buḍudu koriye.
Kôri kaṭṭubâluda sudinu keiṭu pattoṇḍe.
Tana Aḍûra stânada illalu "Puraluda kôrida kaṭṭoḍu kôri

gendudu batunḍa.
Kôrida tammana aḍḍye tuḍudu balmana malpâwe."
Aṅdudu Jumâdi Bhûtogu kei muggidu paṇḍoṇḍe.
Kôri pattâwonudu Aḍḍûra stâna illu jatte.
Sârakâla Birmâna illada keitaḍegu batte.
Apaga târi kariyaḍu târi mûruwe Birmana Beidye.
Puráluda Deweregu muppa dinata âyana âpundu tûwere pôyâ aṅde."
"Eiku âye tûwere pôwere pôwoliyê kaṭṭere kôri ijji.
Kâpudu ittinawu peraḍe sari aṅde."
"Âpaga yeṅkulu pôpa îkuḷḷa." Aṅdudu môkulu beri pâdoṇḍu pônaga Kâpuḍu itti perade keletunḍu.
Môkuḷu âñchenê Purâlugu pôyeru.
Âne kaṭṭu aṭṭasa kaḍateru.
Kudre kaṭṭu kinni gôli kaḍateru.
Meilu nalipu Meirepâde kaḍateru.
Keipe kâyeru kaḍateru; sîpe kukku kaḍateru.
Maralûra kinni-muggeru kaḍateru.
Beilsâl sandalige kaḍateru.
Pû mudipi Madumâḷe kallu kaḍateru.
Gurupurada beilu kaḍateru Manêla beilugu âyeru.
Amuñja beilu kaḍateru.
Purâlugu muṭṭa muṭṭa âyeru.
Purâluda bâkimârudu Manêluda einusâraḷu.
Purâluda mûji sârâ âḷu.
Purâluda gôpuroḍu Pakkoṅgullâye Chikkarâyeru mini kû ḍuderu.
Dêre Baidye pôyinaye tana jêwu aruwatterenu nirelu tûdu kôri kaṭṭâye.
Doṁbu kalkuḍe kerpuḍu dîyeru, kâruda muṭṭu alpa kaḍete.
Pakkoṅgullâye Chikkarâyeregu tagguda nelaṭu untiye.
Solme-puḍe Pâḍiye, âpaga âkulu battanâ "Dêrebaidyâ nina jâtidâkuḷu?

Kudduderu âkḷeḍoppapôdu kuḷḷâ aṅderu."
Iṁbe pôdu jâtidâklu, kulludarâ aṅdudu kei muggiye.
Balle appâ kuḷḷe aṅdudu mûjisârâḷu kuḷḷiyere jâge buḍudu koriyeru. Âkuḷeḍopanê kuḷḷiye.
Tanukuḷe sukha dukkonu pâteriyeru.
Îtu portânaga doṁbaratudu gâli bîjinḍu.
Apaga nana gâli bījuṅḍu dâne tîpim.
Kôrilenu woḍḍâga aṅderu?
Nîrmârgoḍu lakki-Kuṁpali Kubala Dêre pôye
Âpaga Kubala Dêre kôrigulâ î Adûra Dêre Baidya kôrigulâ jôḍu pati ându.
"Âpaga korinu mata dandedu padudu balu suttuga buduka."
Aṅdudu pâterudu buḍiyeru.
Aḍûra Dêre Baidyagu kôri tikkuṅdu, kaṭṭa dîti bâludulâ suttu
dîti nuluḍulâ kôrinu mâta kattiyeru.
Mâta iṁbyagê tikkuṅḍu
Âpaga Manelida einu sârâḷu Purâluda mûji sârâḷu Pakkoṅgullâye-
Chikkarâye woṭṭugu kûḍudu paṅḍeru :-
"Î Aḍûra Dêre Baidya keiṭu kaḷḷa bâlu kaḷḷa nûluṅḍaṅderu."
Kaḷḷa bâlulâ pinaye kaḷḷa nûlandudulâ pinaye,
Î jâgeḍa goṅtulâ Râwuda goṅtulâ piṁbe : nina bâlu tûwoḍu dêwere.
Daṁbe kalludu dîdu pirmâna maḷpoḍaṅderu.
Âpaga daṁbe kalludu dîdu satya beṅde.
Bâlu gettoṇḍe, badalu irwâra yânu pôpe aṅdudu appaṇe naṭṭiye.
Kôrinu tana aruwattere keiṭu tuṁbâye.
Kôri tuṁbâwonuḍu sarâne Atrela kaḍapugu batte.
Kaḍapudâye kôri korla aṅde.
Â duṁbu tikkudi kôrinu koriye.

Tana illaḍegu daṇḍu pâḍudu tuṁbâwonudu batte.
Â marakale kôrinu ṭolludu baḍeikeiṭu koriye.
Moḷu bisaleḍu dîdu ulai pôyaḷu.
Âpaga a teitu pôti kôri jîwâdu tana illada kubaluḍu keletuṇḍu.
Â Aḍḍûra Dêre Baidya illaḍegu pârunḍu.
Dêre Beidyagu duṁbu tikki kôriḍu Aḍḍûra sânadaillâḷû tammanamalpe anuta îmaḷtuja,
Wôḍa kaḍapuḍi marakalagu kordu batta aṅdudu paṇuṇḍu.
Âyagu râśa Saṅkaḍa âṇḍu. Dêbegu kanra kaṭṭuṅḍu danendunḍa,
Awa battuṅḍalâ chiṅte ijji, ânanda arpaḍa tirgandu tirimei âwu.
Nîna tagegu sankuḍa tûwere pôpajanâ aṅdudu taṅgaḍi.
Dêbegu irku kaṇa kaṭṭuṅḍu :
Môlu kuḍutu lakkiyaḷu.
Kanḍanya keitaḷu yânu tagegu sankaḍa tûdu barpe aṅdudu keṅḍaḷu.
"Âpaga natta naḍirlu Jâmada portugu pôpe andudu paṅpanâ aṅde?"
"Aṅdu panḍuḍu pôdu tage sankaḍa" tûyaḷu.
Aḍḍûra sânoḍu kôri aḍudu aḍḍye suḍudu tammana malpâyaḷu.
Âpaga batti âpattu niltuṅḍu.

Translation

Thirty days in honor of the Goddess Paramêśrî of Purâla!
Seven days play with balls!
Three days fighting with cocks !
Thirty days play with areca nuts, and gambling with cocoanuts.
Thirty days festival! Thirty days illuminations of the *gudi !*

The ceremony of raising Vishṇu's flag and the figure of Garuḍa!
Aḍûra Dêre Baidya intended to go.
With this intent he had four to eight cocks fed.
At an auspicious hour he sent for his young nephews.
Intending to fight the cocks, he had water and grain served to them
He gave an early dinner to his little nephews,
And after dinner dressed himself in his full dress.
He tied a red turban on his head,
And put his best slippers on his feet.
He held a palm-leaf umbrella in his hand.
He put his fighting-cocks into his nephews' hands.
A number of spurs for the cocks he held in his own hands.
In his house at Aḍûra (Jumâdi's) stâna he swore :- "If I win the fight at Purâla,
I will celebrate a feast with cock's flesh and backed meat."
Thus did he vow to Jumâdi Bhûta.
With the cocks in his hand, he left his house and went to Aḍûra (Jumâdi's) *stâna*,
And reached the house of Sârakâla Birmâṇa.
Birmâṇa Baidya was drawing *toddy* from the cocoanut trees in the garden.
"Thirty days feast in honour of the goddess of Purâla. Let us go and see it !"
"I should indeed be glad to go : but I have no cocks for the fight.
I have only hens at Kâpi" - replied the other.
"Then we will go, you stay away," said the company and turned their backs on him. Just then the hens at Kâpi crowed!
However, they walked on to Purâla.
They passed the *aśvatta* tree, to which they tie elephants.

They passed the little banyan tree, to which they tie horses.
They passed the rock Meile, on which peacocks were dancing.
They passed the bitter *nux vomica* tree, and the sweet mango tree.
They passed the village of Kinni-muger in Maralûr.
They passed the *sandalika* avenue by the side of the paddy fields.
They passed the rock Madumâḷa, where the people dress their heads with flowers.
They passed the Gurupura paddy fields and came to Manêli.
They passed the paddy fields of Amuñja,
And drew near and near to Purâla.
In the field Bakimâra at Purâla were five thousand men of Manêli;
And three thousand men of Purâla.
At the gate of Purâla, Pakkoṅgollâya, Chikkarâya and others were assembled.
Dêre Baidya arrived with his little nephews and secured the cocks in a shady place,
Laid down his umbrella and took the slippers from off his feet.
A little below Chikkarâya, Pakkoṅgollâya stood on some low ground.
Said Solmapuḍa Pâdiya and others :- "O Dêre Baidya, hast thou come?
People of thy caste are assembled, go and sit in their company."
He went and saluted them and said :- "Are my caste-fellows assembled?"
Then all the three thousand exclaimed :- "Come and sit among us!" and they made room for him.

He sat down among them.
They told each other their stories.
By that time the noon heat had gone and a cool wind began to blow.
And now they said to each other :- "The breeze is blowing, why should we longer delay?
Let us array the cocks for fighting."
Now arrived are Lakkikumpali Kubala Dêre from Nirmârga.
Then they tried if the cock of Kubala Dêre would match that of Aḍûre Dêre Baidya, and these said :-
"Let us arm our cocks with spurs and put them to fight."
And they did accordingly.
Aḍûra Dêre BaidyaÆs cock won the fight, and the cock which had belonged to the opposite party,
Fell to the lot of his party.
Then the five thousand men of Manêli and the three thousand of Purâla and Pakkoṅgollâya and Chikkarâya complained :-
"Aḍûra Dêre Baidya hath a charmed spur and a charmed thread!"
"I know neither charmed spur nor charmed thread :
(But) what place is most favourable and when Rahu is most auspicious. This I know."
"We must see your spur, and you must put it on the long flat rock in front of the god and swear to us."
Then he put the spur on the stone and swore.
Taking his spur back he twice asked leave to go home.
The cocks he put into his nephew's hands.
Thus they went straight to the Atrela Ferry.
The ferry-man begged a cock of him.
He gave him the one that came first.
The remainder he put on a stick and brought home.
The ferry-man gave the cock to his wife.

She put it in an earthen pot and went inside.
The dead cock revived, and going to the house-top, began to crow.
It flew to the house of Aḍûra Dêre Baidya.
(Aḍûra) Dêre Baidya vowed a feast in his house to Aḍûra Jumâdi, but he gave none.
(For he) gave (the cock) to the ferry-man. So he became sick.
Then his sister Debe had a dream about it, and she heard a voice, saying :- "Care not for the misfortune that has befallen him, for he will soon be free from it.
Go not to see your sick brother."
This was the dream of dream of Debe in the night.
Started by the dream she suddenly got up,
And asked her husband's leave to visit her sick brother,
"At this dread hour of the night you say that you will go?"
"Yes, I will go and see my sick brother;" and she went away,
Then she prepared a cock in the Aḍûra sthâna, baked bread and made a feast.
Then he was at once relieved of his sickness.

1. Jumadi. 2. Panjurli

BURNELL MSS-No. II.

PAÑJURLI.[35]

Original in the Kanarese character from the MS. of Dr. Mögling, Mangalore, and signed "M." : translation according to Burnell's MS, Original text and translation occupies leaves 10[36] to 14 inclusive in Burnell's MSS.

Translation.

It is said that Pañjarli was born on the *ghâṭs* and the story runs thus:-

A sow gave birth to a twin brother and sister.

"Now we must descend the *ghâṭs*! What god shall we serve? If we serve the god Siḍaliṅga in the South, he will probably accept our services, but his male attendants will not allow that. If we should offer to serve the god Mahâlingêśvara in the North, he may probably accept our services, but his male attendants will not let us serve him.

Now there is the god Jimmappa in the East, mightier than all the gods and Bhûtas. He is remarkably powerful, but his male attendants will interfere. There is the god *Subrâya* on the *ghâṭs*. He will permit us to serve him, but his male attendants will not allow that."

Such were the contending thoughts of *Pañji Gujjâre*, king of the pigs, blacker than the berry called *kâr*, and of *Pañji Kâḷi*, queen of the pigs, whiter than the flower called *jambe*.

Now they resolved to become the servants of the god Subrâya, giving him offerings in case the male attendants should interfere. Intending to descend the *ghâṭs*, they consecrated five or six offerings to the god, bathed their heads and bodies, and,

starting from the eastern gate, came to the western, and humbly asked the blessing of the god, thus :-

"Up to this day we were brother and sister, and now we descend the ghâṭs, and will become husband and wife!"

The god said, "Be it so," and they walked down the *ghâṭs*.

The wife became pregnant, and when they reached the low country, she was seven months big with child. The colour of her breasts faded and her head became dirty.

As she was completing the seventh month of her pregnancy, she felt the peculiar desire occasioned by pregnancy, and to satisfy it, her husband brought her yams (*kêne*), plantains and creepers.

When she was in the tenth [lunar] month of her pregnancy the time of giving birth was near, and it became necessary to build a shed and to dig a pit.

"Go thou and find me out a branch of the *karya karáḷa* tree, and another of the plant called *śimuḷḷu*. The pit I shall dig myself," said the wife.

The husband went and brought the medicines, and in the meanwhile she dug a pit and built a shed, and sat within it possessed (by a Bhûta). While there, she began to feel the pangs of child-birth. She ground her teeth with pain, and her hair stood on end. Her groans were heard in the four worlds, and her sighs resounded in the three worlds. Both in her back and in her womb she felt rueful throes, and at each pang she brought forth a pig.

Three or six days after giving birth to her young, she descended into the low country with them. She could not find a good garden any where, and so she entered the pleasure garden of the god Îśvara, and, having entered it, she laid waste the plantains, the creepers, and the plant called *kéne*, and then returned to her own place in the forest.

When Îśvara awoke in the morning and looked at his garden, the whole garden laid waste and spoke to his servants

thus :-

"Some wild beast has entered the garden, and has destroyed everything in it. Go you, and find it out."

They searched every part of the forest, every pit, street, lane and house, and at last found the sow sitting possessed (by a Bhûta) within a shed under a *śimuḷḷu* plant. The people of the whole town joined together and shot the pig and the sow dead. The young ones the god Îśvara took up in a blanket and carried to his palace.

His wife Pârvati had no children, and he said to her :-

"You have no children, therefore bring up these young ones with great care and attention," and he gave them into her care, and she brought them up.

About four or five months afterwards, they began to lay waste the garden. The god Îśvara saw this and said :-

"These evil ones I shall not allow to live, but will shoot them dead. Then Pârvati wept bitterly" and said to her husband:-

"To this day have I taken care of them, and you shall not kill them before my very eyes."

Then the god Îśvara cursed them thus :-

"No more be Pañji (pigs), but be known to the world henceforth as Pañjarli (Bhûta). Descend into the country and get tribute from the people;" and on account of the curse of Îśara they became the Bhûta Pañjarli.

BURNELL MSS-No. III.

THE SONG OF DEVBAIDI

Original in the Kanarese character from the MS. of Dr. Mögling, Mangalore, and signed "M": translation according to Burnell's MS. Original text and translation occupies leaves 15 to 22[37] inclusive in Burnell's MSS.

Translation.

In Saṅkamale, a woman of the Joṭi Brâhmaṇ caste, was, as soon a she had attained to puberty, left in a forest with her eyes bound with a cloth.

A certain man, named Sâyina Baidya, had gone to that forest on that very day to draw toddy from the *kadamba* (*baini*) tree. While he was drawing toddy, the blossoms of the tree fell on the head of the Brâhmaṇ woman.

Then she said, "Whoever you may be, if you are a male, I shall call you my brother, and if a female, my sister."

On hearing these words, he descended from the tree, and then he said that he would ask one Parmâḷe Ballâḷ whether he could take her home. So he asked the opinion of the Ballâḷ thus:-

"I found a certain woman left in the forest with her eyes fast bound with a cloth. Can I take her to my house?"

Then said the Ballâḷ, "Go and take her to your house, and take good care of her."

So he went to the forest, undid the cloth which bound her eyes, and went home in her company, taking with him the toddy. He lived in the house of his wife at Barke, and the woman and his wife lived in the house together. The women began to quarrel

with each other.

Then he married the Brâhmaṇ woman to one Kântaṇṇa Baidya, residing in a garden in Kurgêl. After the Marriage, she became pregnant, and brought forth for the first time a female child. In its seventh year the child learned to speak, and was then married to Paiyya Baidya, a rich man in Paḷḷi.

While these events were taking place, another Ballâḷ went to a village named Boṇṭe Mâra, and as he was travelling along, he was hurt in the foot by a thorn of the white *kâsana* tree. Being hurt the Ballâḷ fell to the earth; when he tumbled down he said (to his companions) :-

"Why do you stand looking at me? Come out of this forest and carry me onward. Châvaḍi Sâṅkayyâ and Bûḍi Bommayyâ, take me to a house."

Then they cut the branches of a tree, formed a rough litter with them, bore him to a house, and they seated him there. He caught cold and suffered form fever.

"Bring me a man that knows medicine and charms," said the Ballâḷ.

Then Ammaṇṇa Baṇṇayya asked Birmaṇṇa Baidya to treat the Ballâḷ, and the latter came immediately and gave him medicine, and uttered some charms. When he had done this, the cold, the fever, and the swelling (in the foot) rapidly increased day by day and became very large. The Ballâḷ could not taste his food, and could not sleep, and so he asked whether any other physicians or magicians could he found. He was told that there was one Sâyina Baidya, who knew medicine and magic.

The Ballâḷ then asked that Sâyina Baidya might be sent for, for a bandage. Accordingly Chavaḍi Saṅkayya and Bûḍi Bommayyâ went to him, and to treat the Ballâḷ with medicine and with charms.

"I cannot bring medicine from the forest, as I am quite blind. I have a sister Deyi, who cooks food for one Kântaṇṇa

Baidya and eats with him. Go there. She knows everything, said Sâyina Baidya.

They went to her house and called out her name. She came out, hearing the call, and enquired who it was that called her and what was their object.

They replied, "We are only the servants of a Ballâḷ, who has orDêred us to ask you to come and administer medicine to him and utter charms."

"I would have come, but I am fully pregnant," answered the woman.

On hearing this answer they returned to the Ballâḷ's house. The Ballâḷ was eagerly expecting their return, and they said (to him) :-

"She says that she would have come, but she is pregnant. She says that she is acquainted with medicines, but that she cannot walk, because she cannot, see her feet, for her womb has become very heavy."

Then the Ballâḷ ordered his litter to be adorned and carried to her house. His servants accordingly adorned the litter, and bore it to her house and placed it at the gate. They asked her to come to him, and then she said :-

"He has sent me a thing that is quite useless to me," and having said this, she went to seven different forests and brought handfuls of seven kinds of leaves. After fetching these, she went to three other forests, and brought handfuls of three kinds of roots. Then she went home and fetched a cocoanut from upstairs and placed it in the litter as an offering to the litter ! She also put the medicine into it and walked on beside the litter. As she was approaching the gate of the house, the Ballâḷ was calling out :- "Has Deyi come? Has Deyi come?"

She walked gently and with great modesty, and the Ballâḷ was told that she was deeply blushing, he said :-

"Let her not be ashamed nor afraid, but let her come with

straight-forwardness."

She came and sat down.

"Protect my single life from the grasp of death. Formerly my (Ballâḷ's) mother gave birth to a son like the god Râma. This day I am to be born from thy womb. If you protect my single life, I shall feed and clothe you for ever," said the Ballâḷ to her.

On hearing this, the ointment, which Ammaṇṇa Baidya had formerly applied, she washed away from his body, and applied a new medicine herself. She uttered some charms, and struck his head with the leaves. Then, day by day and minute by minute the disease in the neck descended to the waist; what was in the waist came down to the legs; what was in the legs descended to the feet; what was in the feet fled to the earth! The Ballâḷ could now taste his food; he could now sleep with ease.

"I will go home now," said he.

"Give me the food and clothes you had promised me," said Deyi.

Then the Ballâḷ said, "Before I give you food and clothing, I must ask the opinion of him who is esteemed to be the wisest in (my) brotherhood."

She replied, "The other day you could not get your friend to protect your life, but now to fulfil your promise you want to ask his opinion!"

But as she was going away, one Abbyâ said :-

"She has saved your life; you must needs give her food and clothes."

When he said this, she was called back :-

"To you I shall give, all kinds of ear-ornaments, a silk gown and a nose-ornament set with emeralds; the rest I shall reserve for the child that shall be born of you," said the Ballâḷ.

Then, doing him every kind of honour, she set out from the house.[38]

BURNELL MSS. -No IV. PART I

THE SONG OF KOTI AND CHANNAYYA

Original in the Kanarese character from the MS. of Dr. Mögling, Mangalore, and signed "M" : translation according to Burnell's MS. Original, text and translation, occupies leave 23 to 53 inclusive in Burnell's MSS. It is really a direct continuation of the story of Deyibaidi.

Translation.

On leaving the Ballâḷ's house (Deyi) walked on by the sides of the paddy fields, and began to feel pangs of childbirth, little by little. She stood on the road, clasping a cocoanut tree bearing fruit of a red colour, and dropped tears.

At this time one Buddyanta came up and, on coming up he said :- "O my mother! O Billavar girl! Is it the overflow of blood in your veins, or is it the pride of wealth (that makes you stand thus)?"

Deyi replied :- "If I have done this out of pride, I shall suffer hardship. If out of trouble, the children that shall be born of me will relieve me of it."

Meanwhile, the Ballâḷ had sent his wives to see whether Deyi had reached home, or was still on the road. They came and called her to their house, and when she came, the Ballâḷ said :-

"There are seven rooms in my *biḍu* (residence). One of them do you set apart for her, and let her bring forth her children in that room."

By this time Deyi felt pain, and (her attendants) hung up a rope to facilitate the delivery, praying to the Bhûta, Brahmara of

Kemmuḷe.

Then, first she brought forth a male child. From one womb she brought forth two children. On the ninth day after this, she and her children were purified, and it was desired that the ceremony of giving names to the children should be performed on that day. So that he might out-live the corner-stone of the temple of the god at Kôṭêsvaṛa in the South, the first was named Kôṭi; and so that he might live as long as there existed the corner-stone of the temple of the god at Badiriṅga in the North, the second was named Channayya.

Through Ammaṇṇa Baidya, Birmaṇṇa Baidya killed the mother of these children by means of magic. The Ballâḷ caused her to be buried in a corner of the room, in which she had stayed, and had her children purified. He gave orders that, as they had no mother, they should be well taken care of; and he sent for their use first a cow and then a she buffaloe, one after the other, as each ceased to give milk. He also provided them with carpets and shawls, one after the other, as each became useless. In this Männer he treated them with much respect.

Then the Ballâḷ sent for Sayina Baidya :- "Feed these your children well," said he

So Sâyina Baidya had the children taken to his house, and when he was leaving the Ballâḷ's house, the Ballâḷ provided him with everything he wanted, in order to bring up the children well.

While they were living in Sâyina's house, they saw Buddyanta's children playing with cashew-nuts; and when they saw this they went to Sâyina Baidya and asked him to give them some cashew-nuts, and also with implements for the game. He gave them trowsers and coats, and had a horn blown in their honour!

The next day they went out to play :-

"O, you children of Buddyanta ! We will also play with you. We will also stake cashew-nuts," said they.

ಗ್ರಂಥಾಲಯ
ಮಂಗಳೂರು - 575 008

So they played, but upon the agreement that there were to be no squares for the play, and were completely beaten by Buddyanta's children.

Then the younger of them said to his brother :- "Give me my turn now. I shall proceed with the play."

So he took his turn and began to play, and he completely defeated Buddyanta's children. They then demanded that the play should be renewed with the squares.

The victorious party said :- "You yourselves had ruled that there were to be no squares for the play. Now we will not agree to that," and they walked straight home.

Buddyanta's children went home and informed their father of this, and he came and took the cashew-nuts by force from the hands of the victorious children.

"We are young and you take the nuts from us by force. Keep them well, and when we are grown up, we shall get them from you," said the children.

Buddyanta took the nuts home, and tying them in a cloth, hung them up in the smoke.[39]

"We must go to see the Ballâḷ. In his face sits (the goddess) Lakshmî (good luck), whereas in our faces sits Kâlî (bad luck). We must get rid of Kâlî and try to gain over Lakshmî."

So spake the children to each other, and one of them advised the other to ask the opinion of Sâyina Baidya. Sâyina Baidya went to the Ballâḷ, who was sitting in his hall with great enjoyment. On his head was a hat of areca-nut shell ornamented with peacock's plumes. His body was decorated with garlands of jasmine flowers, and of the flowers called *kêtaki*. To the Ballâḷ thus seated, Buddyanta made a lowly obeisance.

The Ballâḷ said :- "Come, Sâyina, take a seat. What is your object in coming here?"

Sâyina Baidya replied :- "(The goddess) Kâlî, who sits in the faces of the children, whom you have nourished, should be

driven away, and the Goddess of Wealth invited to sit there instead."

To this Ballâḷ answered :- "Have the ceremony performed according to the custom of our caste. Fell plantain trees. Hang up festoous of cocoanut leaves. Set up four posts of plantain trees. Ceil the inner roof. Carpet the ground. Rain coral on the heads of the boys. Wave lamps before their faces in a plate filled with rubies. Perform the ceremony just in the same way as the Ballal king would have done."

On hearing this, Sâyina Baidya returned home, and inquired who had been serving his household as a barber from the time of his ancestors. He was told that it was one Îsara Kaṁbi, the son of a barber, and that he was at that time living on the land of one Kaṇḍe Boḷḷari Svâmin in a place called Karmi Sâle in the City of Îjjyâ on the Ghâṭs.

He then desired to write him a letter on plam leaves and send for him ; and enquired who had been writing such letters from the time of his ancestors. He was told that the writer was a clerk named Nârâyaṇa Raṅgôji. Raṅgôji was then sent for, and came, and asked Sâyina Baidya why he had been sent for.

Sâyina Baidya then sent a servant to a place named Uddanda Boṭṭu, and caused some raw leaves of a young palm-tree to be brought, and to be exposed to the morning sun. In the evening he caused the leaves to be taken out of the sun, and had them tied up in bundles. He had the middle parts only of the leaves preserved ; their ends he had cut off. The clerk held one of those trimmed leaves in his hand and it bent; so he caused oil and turmeric to be put on it. Then he asked Sâyina Baidya what he should write on it.

Sâyina sBaidya dictated thus :- "O you who have been serving my house as a barber from the time of my ancestors, know that from Sâyina Baidya's house Kâlî is to be driven out and Lakshmî is to be invited instead. You must bring with you

for that purpose all the instruments is to be invited instead. You must bring with you for that purpose all the instruments connected with your profession. Bring two pairs of razors, a pair of scissors, a small cup for holding water, tweezers, and a glass in which the face can be reflected. Kâlî is to be driven out from the persons of the children, whom the Ballâḷ has caused to be brought up. Immediately on seeing this letter, in whatever dress you may be in at the time, and even though you may be taking your food, you must start, taking your box with you, following the man I have sent you."

He then asked for a man to be the bearer of the letter. Vaṇappa Bhandâri, the son of his mother's sister, was sent for. Sâyina Baidya paid him the expenses of the journey, and of his family during his absence, and tied the letter in the skirt of his garment. Vaṇappa Bhandâri then started, and passing out of the yard of Sâyina's house went on his way straight to the Svâmin's residence on the *ghâts*.

He stood at the gate and called out :- "Isâ of Karmi." The first call Îsara heard, but made no answer. The second he answered, and at the third he came out, enquiring who called him.

"It is I and no one else," was the answer, and Vaṇappa Bhandâri undid the skirt of his garment and gave the letter to the barber.

Îsara Kaṁbi then opened the letter, extended the leaf to its full length, and read it. Immediately on reading it, he rose from his dinner, and in the dress he wore at the time he set out, taking all his instruments with him; and following the man sent to him, he descended into the low country, and came to Sâyina Baidya's house. He was asked to name all the things required for the ceremony.

"Five bundles of betel-leaves, five areca-nuts, a cocoanut having three eyes, a *sêr* of green rice, and cow's milk, are

wanted," replied the barber.

He was supplied with all the things required for his part of the business. All the friends of Sâyina Baidya assembled; a small bower of plantain trees was formed, festoons of cocoanut leaves were hung up, the inner part of the roof was ceiled, and the ground was covered with a carpet.

The children of Sâyina Baidya together with the friends, who were assembled, circumambulated the bower, the boys being seated within it. Then the pouring of rice on their heads began. First the barber poured it, next Sâyina Baidya, and last of all, Sâyina Baidyati, mother of Kântannṇa.

Then the barber, holding the left cheek by his hand, began his work on the right check of Kôṭi. The front part of his head he shaved and made figures of the sun and the moon; and on the back of the head he made the figures of Bhîma and Arjuna. Thus the tonsure of Kôṭi Baidya was finished, and he was lifted by the hand.

Lamps were waved before his brother's face, too, in a plate filled with rubies. Coral was thrown on Channayya's head, and his head, too, was shaved, and figures of the sun and the moon formed on the front part, and figures of Bhîma and Arjuna on sthe back. The tonsure of both was thus over, and they were now to bathe themselves, and wash away the pollution of being shaved.

For this purpose they got ready the juice of several kinds of leaves growing in dry and wet paddy-fields; and *uddu*, and pods of green gram, and several substances for washing away oil; also a thousand pots of hot water and a thousand pots of cold water. They warmed themselves by bathing in the hot water, and cooled themselves by bathing in the cold water.

They then went to a room where there was some sandal-wood, and ground a great deal of the sandal-wood, and fully besmeared their bodies down to their waists with it, and then sat

down to take their food. They next got into a palankin of the color of parrots, and each of them tied to his waist a dagger like that of Râma.

Thus did they go to the Ballâḷ's house. They approached the gate, and entered the enclosure, and passing through the yard in front of the house, went into a room set apart for the use of bards, poets, and such like.

They then went into a room on the western side of the house, and climbed into the upper story by means of a rope. On a great chair the Ballâḷ was sitting in great enjoyment. He had a hat of areca-nut shell, decorated with a crest of peacock's plumes. On his head were garlands of jasmine flowers and of the flowers called *kêtaki*. Thus seated, the boys made him a lowly salute.

"Come, my children, sit down," said the Ballâḷ.

He brought a bed of flowers and spread it out, and they sat down on it and placed their daggers on the ground. Then the Ballâḷ asked them why they had come, and they replied :-

"You have nourished us with great love. You have treated us with great respect. From this time forward, also, do you provide for our livelihood!"

Then the Ballâḷ said :- "Buddyanta owns the upper part of a paddy field named Anilaja; the lower part of that field, I shall assign to you."

He accordingly marked its boundaries and when he was giving the fields to the boys, he advised them to make some offering to Buddyanta, whenever they might sow it.

With the intention of sowing the *yanéla seed* at the proper time, they gathered all the refuse of the field and set fire to it. And then, after eighteen days of the month Paggu had passed, they ploughed the field with two pairs of he-buffaloes. Thus did they cultivate the *yanéla* crop.

Meanwhile, to choose a day for celebrating a kambaḷa[40] in his field, Buddyanta was going to ask the opinion of one Maṭṭi

Bira Ballâya. On his way he passed the field of Kôṭi and Channayya, and they called out to him :-

"Where are you going to, Buddyanta?"

"I am going to ask the opinion of a soothsayer for fixing a day for the celebration of a *kambaḷa*," replied Buddyanta.

"When you are asking about your *kambaḷa*, please ask also about ours," said the young men.

Then Kôṭi asked his brother to go up to the upper-story of their house by a ladder, and fetch down a coconut. Then he took off its outer skin, removed all the fibres form it, and gave it to Buddyanta. Taking the cocoanut with him, Buddyanta walked away, but when he got out of their sight, he struck the cocoanut against a rock, broke it to pieces, and put the pieces into the skirts of his garment. He munched them all the way as he went along. Channayya saw this, and he said to Kôṭi :-

"The cocoanut we gave to Buddyanta he has broken to pieces, and he has been eating it all along the way; so we have not had the good fortune of eating vegetables mixed with cocoanut!"

Buddyanta went to Matti Bira Ballâya, and asked him to name a day for the celebration of a *kambaḷa*. Tuesday was found to be an auspicious day, and, when he heard this, Buddyanta returned home.

"Now, Buddyanta, what day has been found to be auspicious for us and what day for you?" asked Koṭi.

"This Tuesday has been chosen for me and the next for you," replied Buddyanta.

"We must celebrate the *kambala* on the same day as Buddyanta, and we must sow our fields at the same time that he does," so the young men resolved within themselves.

They then said to one another that they ought to order some he-buffaloes and coolies for the *kambaḷa*.

"You go to the lower parts, and I will go to the upper parts,

to order he-buffaloes and coolies. He who owns four he-buffaloes should send two to us, and two should he send to Buddyanta; and he who owns two only, may, if he pleases, send them to us, or he may send them to Buddyanta," said the elder to the younger brother.

Now, at this very time, Buddyanta also intended to order he-buffaloes and coolies.

"Where are you going, Kôṭi?" asked he.

"I have come to order he-buffaloes and coolies," was the reply.

"For you the next Tuesday has been chosen. This Tuesday has been chosen for me. Why do you act in this Männer?" asked Buddyanta.

"Acting upon your advice, my brother has put the seed that was in the upper-story into water," replied Kôṭi.

When Buddyanta proceeded further, he met Channayya Baidya, and, seeing him, he asked him where he was going to.

"I am going to order he-buffaloes and coolies, my lord!" said Channayya.

"Then, when do you mean to celebrate your *kambaḷa*?" asked Bubbyanta.

"It should be celebrated to-morrow. Listening to my brother's advice, the seed that was in the upper-story I put into water," answered Channayya.

"What do you mean by this, Channayya? What trick are you playing?" said Buddyanta.

The men who were to drive the buffaloes were ordered to appear along with the animals very early the next morning, and the maid-servants were ordered to appear with earthen pots in their hands. The next day, the buffaloes and coolies both came to the fields, and it was only after the fields of Kôṭi and Channayya had been twice ploughed that the buffaloes came to Buddyanta's fields; and by the time that the fields of the latter had been

ploughed once, Kôṭi and Channayya had entirely finished their *kambaḷa*. Then they sent four buffaloes and four coolies to Buddyanta's fields.

Then Buddyanta came from Vali Mañje Kaṭṭe, rooted out the *kuntâlam* plant growing in the water, and severely beat the buffaloes and coolies.

Then the two brothers said :- "Do not you beat the buffaloes and coolies belonging to others. If you bear hatred against us, revenge yourself on our own persons;" and to the coolies and buffaloes they said :- "Although you have been, beaten we shall consider the aggression as against ourselves."

They then caused the buffaloes to be washed and boiled rice to be served to them. They also caused fodder to be served to those who were willing to eat it, and supplied tender cocoanuts to those who would not would not take fodder. To the coolies they said :- "Go home in great enjoyment."

They then brought some seed in baskets to their fields for sowing them; while Buddyanta had his seed carried to his fields in a palankin, and a plantain tree carried on the shoulders of coolies. The two brothers then planted a plaintain tree in their fields, sowed them and returned home.

Three or six days afterwards, Channayya said to Kôṭi :- "Now them uddy water in the fields must be let out and pure water let in, and we should see what the seed has come to. Will you go, my brother? or shall I?"

"The bluntness of Buddyanta and your angry disposition will not well agree," replied Kôṭi.

Then he took his harrow with him and set out from his house; he passed Uddanda Boṭṭu, and went through the field named Anilaje, and walked by the side of a paddy field named Pûmaje Râjjya in Munilaje. On his way he observed that Buddyanta's field had not even so much water in it as would be sufficient for a fly. Buddyanta was engaged in scaring birds from

his field. The field of these brothers presented the appearance of the sea bearing Râma's name.

Buddyanta was sitting in his house at Vali Mañje with great enjoyment, when Kôṭi laid down the harrow on the ground, and exclaimed :- "Salutation to my lord!"

When he saluted him from the eastern side Buddyanta turned his face to the north; when from the north he turned his face to the west; when from the west he turned himself round to the south; and when he saluted him from the southern side Buddyanta looked down on the earth.

At last Kôṭi said :- "I saluted you full four times and not even once did you return my salute! If I had saluted the wild *kâsana* tree in the jungle, even that would have dropped its fruit and leaves, and its tendrils would have greeted me. You have not returned me even so much. Let one of my salutations go to (the god) Nârâyaṇa on high, another to the (goddess) Earth below, a third to your ancestors, and the last to the Bhûta, Brahmara of Kemmule."

Saying this, he took up his harrow with him and went to the banks of his field. He made a wide opening in one of the banks; the water flowed out with a rapidity equal to that of rivers during the monsoon. Seeing this, Buddyanta called out his servants and they shut up the opening made by Kôṭi by means of grass.

Kôṭi then said :- "Take care, Buddyanta! The *suggi* crop is the only means of food for the monsoon for you as well as for us! If you have enmity against us, avenge yourself on our persons, and not on the crop that we have cultivated. Let therefore, the water, which is flowing out according to custom, flow on in its proper course."

"Who has given you a right, my youthful Billavar, to fell the trees in the forest, and to dig a channel, and let out the water of your field through that channel!?" said Buddyanta.

"As it was I that came here, matters have come only to this; but if my brother had come they would have borne a serious aspect," replied Kôṭi.

"Did your brother descend from heaven, or did he spring out of the earth? Was he born in a peacock's plume? Was he suckled by the wild buffaloe? Can he make the water in a small earthern pot flow out in a rapid current? Will he ride to this place on a noseless horse? Ah! your brother will surely come, and shall I not get ready a bundle of thorny plants? Shall I not strike his face with it?" said Buddyanta.

At this time Channayya came to Uddanda Bottu and looked around him, and said to him-self :- "What could possibly have delayed my brother so long? He is not yet to be seen."

Meanwhile words rose to a high pitch between Buddyanta and the elder brother, and Channayya heard them. He went to his house, and, unsheathing his dagger, proceeded to the place, and when he reached it, he saw his brother and Buddyanta quarrelling with each other. He remonstrated with Buddyanta and warned him not to interfere, saying :- "Will the water that is poured on the feet come up to the head? Or will water poured on the head come down to the feet? Let the water, which is flowing out according to custom, have its proper course."

On this Buddyanta said :- "Who has created a custom for you?"

Then Channayya held Buddyanta by the head and broke his neck. He held him by the back, and broke the back-bone. Then he hurled him to the ground, so that he fell with his face upwards. His throat and his breast with his silver-hilted dagger he stabbed full three times. Buddyanta vomitted all his food; his bowels were loosened, and his soul fled from his body to Kailâsa! The two brothers then took the corpse by the hands and feet, bore it to the channel they had dug, and there they placed it. They then put a harrowful of earth on its head, and said to the

corpse :- "Do you imagine this to be a red turban."

Next they put a harrowful of earth on its breast, and said :- "Consider this to be a blanket of the colour of pigeons."

A third time they put the same quantity of earth on its middle, and said :- "Take this to be a shawl of the best manufacture."

And for the last time they put a horrowful of earth on its feet, and said :- "This last do you consider to be slippers."

They then smoothened the earth, just as they would do the banks of the *suggi* fields. The harrow they decorated, and made it look somewhat like Buddyanta, and placed it on his seat, and said :- "Sit down here and scare away birds!"

"Now, my elder brother, on our way home, let us go to Buddyanta's house," said Channayya.

"To Buddyanta's widow let us mention a fact, apparently true, though not really so," said the elder brother.

They them proceeded towards Buddyanta's house, and stood at the gate said called out to his widow. She came out answering the call, and enquired who it was that had called her.

"We are the persons that called you," answered the two brothers.

She asked them to come in and sit down. They sat down on a swinging cot.

"You, Sirs, who never visited our house till this, what is your object in coming here?" asked the woman.

"Our lord, your husband, is very thirsty, his body is full of sweat, and his throat is dry; therefore he has ordered that, with milk in a cup, water in a goblet, and betel-leaves in a metal plate, you should go there, accompanied by a maid-servant," replied the brothers. "Wherever you went, there he would sprinkle water with cow-dung and wherever he went there you would do the same."

"Who has effected this union between you, who have been

so widely separated?" asked the woman.

"All the great men of the upper and lower countries joined and united us together," replied the brothers.

"If you have become friends, I shall still have the fortune of enjoying married life," said the woman.

She further said :- "You, my children, who never came here till this, and have so strangely visited our house, take your food here."

"Till yesterday we have lived upon your food and salt, and henceforwards, too, we are only to depend upon you," replied the brothers.

She then asked them to at least chew betel-leaves, and offered them the leaves in a metal plate. They took up some leaves in their hands and said :- "We will go."

Meanwhile accompanied by the maid-servant, who took with her milk in a cup, water in a goblet, and betel-leaves in a plate, the widow proceeded by the sides of the bank named Aṇil of the field called Ambaḷa. Here blood was slowly flowing through a narrow channel near the field. Then she went to the shed in Vali Mañje, and saw a harrow decorated so as to assume the appearance of Buddyanta, placed on his seat ! She cried out :- "Oh ! the brothers have committed murder!"

She threw away her nose ornament, and cried out :- "Let it ornament the breasts of those heroes !"

She threw away her neck ornament, and cried out :- "Let it adorn the breasts of those heroes !"

She cast off her ear-rings, and cried out :- "Let them ornament the breasts of those heroes !"

She dashed her bracelets to pieces, and the brothers rejoiced to see Buddyanta's wife in this distracted condition, and returned home. All the water in the country became poisonous to them and every man became their enemy. They then resolved to leave the country and to go to foreign lands, and said to each other :-

"If we are to go away, our uncle lives in his house named Mandil Nêma Barke. Let us visit him."

Saying thus, they went on their way. Svâmi Baidyati, the woman that had nourished them, saw them from afar and said to Sâyina :- "The children that have not visited us for so long are coming!"

By this time they had reached the gate and went into the house, Seeing this on a swinging cot she spread out a bed of flowers, and asked them to sit down. At the same time Sâyina Baidya came and also sat down on the same cot.

"You children, who have not come here for such a long time, with what object have you visited us to-day? What are those stains on your faces? And why does your dagger shine so brightly?" asked he.

"Our mother has not been able to wash away those stains, and our dagger, having been whetted, the polish on it is still bright," replied the brothers.

"Tell me the story as it really is, will you, my children?" said Sayina.

The younger brother said :- "The tone of Buddyanta's words rose to a high pitch, and so he met his death at the hands of Channayya."

"Now you will be hated by one and all of the people of the country," said Sâyina Baidya.

ôWe will leave our country and go to a foreign one. In our life-time you supplied us with a handful of food and after our death you would have reduced our bodies to five *sers* of ashes!" said one of the brothers.

"At the age of seven years, land was given to you by Parimâḷe Ballâḷ. Do not go away, when you possess land and the love of women. Make the throne[41] the cause of your departure. Consider this well," said Sâyina Baidya.

Then they asked him to tell them the means, by which

they were to carry out his advice.

"O, my children, listen to me then. The *pancholi*-betel creeper that has climbed up the areca-nut tree, and the *maṇḍoḷi*-betel creeper that has climbed up the mango tree; fetch you some leaves of both these creepers, tie them in bundles, put them into the skirt of your garments, and beg of the Ballâḷ to give you the food clothing he promised your mother to give you. Then he will become terribly angry. Do you then take him at his word, put the blame upon him and go away." Thus did the wife of Sâyina advise the two brothers.

They sat down to take their meals. There were five hundred kinds of curries mixed with cards and three hundred kinds of curries mixed with tamarind pickles, and green rice boiled in milk. They ate food mixed with *ghi*, washed their hands in whey and chewed betel-leaves. After their dinner they came out, and set out from the house. They went towards the house of Parimâḷe. The five hundred men in the service of Parimâḷe, and the three hundred in that of Koḷamâḷe, asked them who they were, and whispered to each other :- "We cannot find out whether they are merchants or Brâhmaṇs, or whether they belong to the class called Vakkatêra, or whether they are Baṇṭs."

At this time the Ballâḷ was looking out of a window of his house, and he said :- "The children that are coming are those I brought up."

By this time they approached the gate and came to the spacious yard in front of the house, and went into the crowded hall. They proceeded to a room set apart for the use of bards, poets, musicians and the like. It was a room on the western side of the house. By means of a rope they got into the upper-story which was made of silver, and sat down on two chairs. Wearing a hat of areca-nut spathe on the head, decorated with peacock's plumes, the Ballâḷ was nodding on his seat. He was adorned with jasmine and *pandanus* flowers. To the Ballâḷ thus seated,

they bowed low.

"Come, children, take seats," said he.

"We would first speak about the purpose with which we have come, afterwards about the matter of sitting down," said the brothers.

"You can speak about the object which has brought you here, but sit down," said the Ballâḷ.

They sat down near the door, and he asked them to tell him the object of their visit.

"We have become tired of living by cultivation. Our purses have become empty. Supply us with something that will defray all our expenses," said the brothers.

"What do you want, my children? Tell me and I will give it you," said the Ballâḷ.

"In front of your mansion there is a field named Bâkimâr, in which can be sown five *sêrs* of rice, and which produce five hundred *muḍis*.[42] Give us that," asked the brothers.

"That field meets all the expenses of my household. Leave that, and ask for another," said the Ballâḷ.

"There is the field Bertâḷi below your mansion. You sow three *sers* of rice in it, and when you reap the crop you get three hundred *muḍis*," said the brothers.

"Leave that one and ask me for something else!" said the Ballâḷ.

"In your spacious cow-pen, there are two milch she-buffaloes, give us one of them," asked the brothers.

"They are for supplying milk to the children of my household. Leave them and ask for something else," said the Ballâḷ.

"In the yard of your house, there is a jack-tree of a superior quality. On one of its branches there is fruit with a soft rind; on another there is fruit with a hard rind; on a third there is unripe fruit; and on a fourth very tender fruit. Give us that," asked the

brothers.

"I cannot give you that," said the Ballâḷ.

"Your grand-mothers have two pleasure-gardens. Favour us with one of them," said the brothers.

"You, who to-day have asked for a flower-garden, will to-morrow ask me one of my grand-mothers!" said the Ballâḷ.

"Ah! you have conceived the strange idea of marrying us to the very mother that suckled us!" said the brothers, and, bowing low, rushed out of the house, and proceed on their way.

While they went on their way, they met the Ballâḷ's nephew coming from a place called Dêvaṇa Ajale belonging to one Bôḷa Mardaḍe.

"Why are you walking with such angry looks from the Ballâḷ's house?" asked he.

"The Ballâḷ had the strange idea of marrying us to the very mother that suckled us, therefore we came out of his house," said the brothers.

His nephew asked the Ballâḷ :- "Why did those heroes go out of your house in anger?"

"They asked me to give them very unusual gifts and I became terribly angry; then they saluted me and went away!" said the Ballâḷ.

"They shall not be left unpursued, in their own land. We must construct a fort in the paddy field called Koḷala and must give them battle," said the nephew.

Then the Ballâḷ asked him to try and make peace with the brothers, and bring them back to his house. The nephew then took some precious shawls in both his hands and said to the brothers :- "O, my heroes, make peace, and I will give you whatever you want".

" Give your shawls to the Pariahs that have long served you ! We will never enter the hall that we have once left," replied the brothers.

Then the royal elephant was sent out to fight with them.

"If you have come to fight justice, on our very breasts we shall let you tread; but if have come on behalf of injustice, we shall cut you to pieces," said the brothers to the elephant, and the elephant returned to its stable.

Next the royal horse was went.

"Are you come to fight on behalf of justice or of injustice? If on behalf of justice, we shall allow you to pass over our very breasts; if on behalf of injustice, we shall cut off the legs of your foal," said the brothers to the horse. Hearing this, the horse went back to its stable.

A company of player youths and some youths of the class called Châvaḍi Makkaḷa were armed, each with a cudgel, and sent to fight.

"Are you come to the side of justice, or on the side of injustice?" asked the brothers. Hearing this, the youths turned back.

The brothers then proceeded on their way, and while they were walking, they resolved to get back from a plough-wright the implements of husbandry, which they gave him to be repaired, and which they used for cultivating the field Anilaja; namely, the plough made of the tree called *bêdijña*, having a handle made of the tree called *tiruvu*, some iron nails, and a yoke made of the tree called *koraji*.[43]

BURNELL MSS. -No IV PART II.

THE STORY OF KÔṬI AND CHANNAYYA

Original in the Kanarese character from the MS. of Dr. Mögling, Mangalore, and signed "M" : the translation according to Burnell's MS. Original, text and translation, occupies leaves 54 to 122 inclusive in Burnell's MSS. It is a direct continuation of Part I. which breaks off in the middle of a sentence.

Translation.

When Kôṭi and Channayya called out to the plough-wright, he came out from his house.

Koti and Channayya

"Give us the implements we entrusted to you the other day," asked the brothers.

"The plough-tail and the plough share have been injured by white ants, the plough-shoe has been injured by rust," said the plough-wright.

"You had better give us our implements; if not, we will reduce you to Buddyanta's condition."

Hearing this, he went in, and, stretching his hands to the rafters of his roof, he took down the broken plough-share, the decayed plough-tail, and the injured plough-shoe, and threw them away, saying :-

"Let the instruments, which were used to furrow the earth, henceforward furrow your breasts."

"Ah! you son of a paltry courtezan, shall the implements used to furrow the earth furrow our breasts?"

Saying this Channayya Baidya held him by the head and broke his neck. He hurled him to the ground, so that he fell on his back. He looked at his neck and at his breast, and with his silver-hilted dagger stabbed the plough-wright in the breast. The plough-wright vomited all his food, and the wound streamed forth blood. The plough-wright fled from his body to Kailâsa, and they said to the corpse :-

"Drink a bellyful of rain water, repair old ploughs, and make new ones." So saying they went on, and, on the way, a washerman said to them :-

"What are those cries of men and groans of women in that plough-wrightÆs house?"

They answered him :- "We kindled a fire, a spark flew from it and burnt a shed; therefore are the inmates of the house crying out,"

"Wherever you go, there ruin will never be wanting; and wherever the crab goes, there dirt will never be wanting" said the washerman.

"Do you compare as to a fish that lives in the water? You whoreson! You that live by washing the clothes of others!" said the brothers; and holding him by the head broke his neck. They rolled him on the ground, so that he lay on his back. The centre of his breast they stabbed three times, and they then said to the corpse :-

"Bring dirty clothes, clean them, and eat your bellyful." Saying thus, they proceeded on their way, and came to a small river. They washed their hands, feet, faces and bodies in it. After washing themselves they sat down by the foot of an *aśvattha* tree, and, having sat down. They undid a small bag containing betel-leaves, areca-nut and the like, and chewed pieces of areca-nut, and *pancholi* betel-leaves. They ate white lime and Sûrat tobacco. They tied up the bag, and went on chewing the betel-leaves.

There was a toll gate on the way, and as they approached it, the toll-man Dêre saw them coming and asked them who they were. They said that they were travellers.

"Look! there is the toll gate : pay me the toll before going away," said the toll-man.

"Toll! what is it on? Do we carry any packs on our heads? Did you see any loads on our backs? Is it on any cattle that we have brought with us? Have we brought a whole family with us?" said the brothers.

To this the toll-man Dêre answered :- "The toll on the steel-dagger, five feet long, that you carry with you, amounts to a cash. Pay that to me and then go away."

The brothers said :- "Never has any man set so low a price on our dagger, and now you have been born!"

"Is it wonderful that you should be asked to pay the toll? If the son of a Baṇt should pass this way, he would pay tool on the slippers on his feet. Should the Seṭṭi's son Shenaye pass, he would pay toll on his palaukin," said the toll-man

"You may proceed, I shall pay the toll to Dêre and follow you," said Channayya to his elder brother.

Kôṭi went onwards, and the younger brother took a cash from his pocket and said :-

"Here, Dêre, receive the toll."

"Stretch out your hand to the verandah and pay it me," said Dêre.

"Come down from the verandah and receive it," said Channayya.

"I will not descend from the verandah," said the toll-man.

Channayya stood awhile, gazing at him with fiery eyes. He twisted his red moustache. He ascended the verandah and caused Dêre to run round the verandah thrice, held him by the head and broke his neck. Then Channayya held him by the back and broke the back-bone. He stabbed his breast and neck three times with his silver-hilted dagger. Dêre vomited up all his food, and his soul fled from his body to Kailâsa.

Channayya then said to the corpse :- "Eat your bellyful and thus feed your belly. Receive toll from Baṅga, Mûllaya and Chauṭa."

So saying, he placed the cash on the breast of the corpse and went on. The wind was blowing and the two brothers spread out a dirty blanket under a banian-tree. They undid the bag of the colour of parrots and pigeons, containing betel-leaves and so on, and chewed areca-nut with much enjoyment. Channayya swooned from the effects of the area-nut.

"My throat is dry with thirst," said he.

Said Kôṭi :- "See here, brother, there is the spot named Darma Kaṭṭe. If you look towards it, you can see it, and your call can be heard there. A poor Brâhmaṇ keeps holy water there."

So spake Kôṭi, and the pair went to Darma Kaṭṭe.

"Give us a little water Brâhmaṇ to allay our thirst," said they.

"What is your caste? And what is your religion?" asked the Brâhmaṇ.

"We wear the thread to mark our religion, and we are Billavars by caste," replied the brothers.

"Come to the southern side. I have got a tube of bell - metal, and I will pour water along it into your hands, and thus you may allay your thirst," said the Brâhmaṇ.

"We will not drink out of the vessel that has been used by people of a hundred and twenty different castes. We will hold our dagger to our months, and you may pour water into our months along it."

Koṭi then placed the point of the dagger in his month and stretched the hilt towards the Brâhmaṇ. Thus he assuaged his thirst. Next Channayya placed the point of the dagger in his mouth, with its hilt towards the Brâhmaṇ, who then poured water upon the dagger. On seeing the red moustache and the flaming eyes, and the broad face of Channayya, the Brâhmaṇ's hand trembled, and he poured out a large quantity all at once. The water run down on to Channayya's body, and he said :-

"O, you Brâhmaṇ! Do you give water for the sake of charity, or for the purpose of committing sin?"

Saying thus, he suddenly stood up, and made the Brâhmaṇ run round the verandah.

"Wait a little, brother! Wait a little! Do not murder him. If you disobey me, your crime will be equal to that of murdering me; to that of killing a cow in Banaras; nay, even to that of destroying the Bhûta, Brahmâra of Kemmule."

Thus did Koṭi solemnly warn his brother. Hearing this, the latter drew back and said :- "The cow that you speak of is in Baṇâras and the Bhûtas, Brahmara, in the forests of Kemmule; but where can I wash away the sin of murdering you?"

Hearing these words, the Brâhmaṇ said :- "Do you wait here a little while. I will just go home and return."

He ran home so fast the dust rising from the earth covered all his head. He held a little grass in his hand, and its means induced his cow to come home from the garden, where it was grazing. The cow came home and its pretty calf was put to suck its mother. When it had sucked once, the Brâhmaṇ drew a *sêr* of milk. A second time, the calf was put to its mother, and this time the Brâhmaṇ drew two *sêrs* of milk. He then boiled the milk and reduced it to one *sêr*. Then taking with him a stool made of the wood of the tree called *kadaḷi*, ornamented with flowers of silver, and another of gold set with precious stones, he came to the two brothers, and said :- "Drink this milk to allay your thirst." They accordingly drank the milk, and said to each other that they would not murder the Brâhmaṇ, who had given them milk.

"Sit down, both of you, and I will predict future events."

So the Brâhmaṇ prophesied.

He said :- "O you heroes, in the village named Adakkanellîjine, the Koragars, living in their sheds called *koppu*, the Mugêrs in those called *voṇi*, and the Bâkdêrs of the plain, are all eagerly waiting to meet you. Kemêr Ballâḷ, of the village named Panje, keeps a watchful guard. Therefore, be very cautious on your way. If you think that what I say is false, on your way to Nellijîne you will see white stone-berries and Kôṭi Baidya's palankin, and hear the sound of the war drum. If you think this also to be false you meet a female areca-nut seller called Kântakke. She will verify my statement; and it this, too shall prove false, when you return, you may put me to death."

Hearing this Koṭi and Channayya walked on. On the way they met the female areca-nut seller Kântakke. She cried out :- "O children, why are you journeying? Where did you come from? Where do you go to? Over there, wood, stone and earth-work is being busily carried on. O children, why are you journeying?"

"She, who has given us such good advice, shall not henceforward carry the basket of areca-nut on her head," said

the brothers to each others, and they gave her their blessing by lightly touching her hand with their dagger, and said to her :-

"Put out rice to interest in kind and money to interest in coin, and thus live happily."

They went on their way to Nellijîne, and while they were walking on they saw a bunch of stone-berries. Channayya took one of the berries and threw it up, he held his dagger directly under it and passed the dagger through the berry. The berry as it fell was reduced to powder as fine as red turmeric. The people saw this wonderful feat, and said :-

"If the younger brother can shew so much dexterity, how much more will the elder be able to shew? All our ability and skill would be as nothing in comparison to theirs. If we obey our master's orders (to fight them), half of us will lose our lives."

Thus spake the Bâkdêrs of the plain, and the Koragars, living in their sheds termed *keppu*, and fled. The Mugêrs, carrying bows, held each a blade of grass in his hand and fell prostrate before the brothers, crying for protection.

"For ever and ever we will serve you like crows," said they.

The brothers heard this, and poured water on the hands of the suppliants, saying:- "Be you our bond-slaves," and the brothers blessed them by touching their hands with the point of their daggers, and gave them some rupees.

"Feast yourself with today," said the brothers, and then, taking their way, they went through the plain in Pañje.

On that plain there were some cow-herds gazing thousands of cows. Channayya proposed to his brother to propound a riddle to the cow-herds.

"A riddle requires little wisdom, but great wit," said Kôṭi. They then said to the cow-herds :- "Look! in your herd of cattle, a bull has brought forth a calf and is licking it."

To this others answered :- "Look to the West, O you heroes!

and see the sea on tire!"

"The great god[44] is descending, O you boys!" said the brothers.

To this the cow-herds answered :- "It is not that the bull has brought forth a calf and is licking it, but that the bull is smelling its dung."

"O! they have solved our riddle, Channayya Baidya," said Kôṭi.

"We must get every information about the way from these boys." said they to each other.

So they said to the boys :- "Which is the way to the house of that rich man in Paḷḷi named Paiyya Baidya?"

"O, heroes, if you go by the road on the left, you will come to the village Êḍambûr. If you go by the road on the right, you will come to the village Pañje. And if you go by the great road in the middle, you will find the house of that rich man in Paḷḷi called Paiyya Baidya."

"What are the signs by which we may know his house?" asked the brothers.

"There is a gate of bamboos, and a spacious cow-pen. The house has an upper-story, and the well a pump. The *manoḷi* creeper has been trained up a double *paṇḍál*. The cocoanut tree bearing red fruit has a circular basin round it, and in front of the house there is a shed with a thick roof."

Thus the boys told the brothers all the distinguishing marks. After learning this, Kôṭi and Channayya proceeded on their way. They entered Paiyya's enclosure, crossing the hedge round it, and called out :- "Paiyya, Paiyya!"

The first call, his wife merely heard, but did not answer. When they called out again she answered the call, and when they called out a third time she came our asking :- "Who is it that calls?"

"It is we and none else. We the travellers. Is Paiyya, the

rich man of Paḷḷi, present or not?"

To this the woman answered :- "He is not present. He is gone to draw toddy from the *kadamba* and date trees in the forest called Saṅk in the East."

"At what time does he go out, and when does he return?"

"He goes out in the morning and returns at noon. If you are Brâhmaṇs wearing the thread, sit down on the round platform of the cocoanut tree bearing red fruit. If you belong to the tribe called Vakkatêr, sit down in the shed, built by the poor man. If you belong to our caste, sit down on the swinging cot within the house," said the woman.

Hearing this, they approached the house and said :- "We will not enter into a house in which there are no males."

They spread out their dirty blanket within the shed and sat on it. They chewed betel-nut with much enjoyment. Then Channayya became thirsty.

"You, who are a member of Paiyya's family, please give us a cup or water," said he.

To this the woman answered :- "I will not go out of my house to a place where there are no males belonging to my family."

She said this merely in jest, and did not mean it in earnest. She took off her dirty dress and put on a clean one; and then, taking a copper pot in her hands she went to the well which had been walled in, and by the means of the pump drew pure water from the deep well. She poured the water into a goblet and came into the house. As she was coming in, the younger brother looked at the elder's face, and the elder looked at the younger's face, and they began a suppressed daughter. Said the woman :-

"You men, are you laughing at my beauty, or are you laughing at my foolishness?"

"We did not laugh at your foolishness, but we laughed at your beauty," said they.

And then they said :- "Before we can drink the water by you, you must first tell us in what place you were born, the tribe you belong to, the names of your mother and father and the Bhû ta you worship."

"As for my native place, in its eastern part it is named Seṭṭi Bannâḷa, in its western part it is called Uppi Bannâḷa; in its southern part it bears the name of Kiroḍi Bannâḷa. In the northern it is known by the name of Becchi Bannâḷa. My father is Kantaṇṇa Baidya, my mother Deyi Baidyadi, and my uncle Sâyina Baidya. As for the Bhûta, worshipped by my family, I have merely heard it said that it is the Bhûta, Brahmara of Kemmuḷe. I have not personally seen it. It is said that after my birth my mother gave birth to two children in Parimâḷe's house, that these latter are burning city after city even without fire, and that my hands were joined in marriage to those of a stranger at the age of seven. My name is Kinni Dâru."

"We are the persons that committed depredation in the kingdom of Parimâḷe!" said the brothers.

Hearing this she held Channayya by her left hand Kôṭi by her right, and led them both into the house and seated them on the swinging cot. Then she held a little grass in her hand and called home the cow that had gone out to graze. She put the calf to suck, and drew two *sêrs* of milk. She boiled it to one *sêr*. When Paiyya Baidya the rich man of Paḷḷi, came home, carrying a pot of toddy, he went into a small room, and heard the creaking of the swinging cot.

"My old enemies are come," said he to himself, and, seeing the brothers, he precipitately fled.

Kôṭi saw him running and said :- "O, my sister Kinni Dâru, your husband our brother-in-law, is running away, fetch him hither," said he.

She went out and addressed her husband :- "O my lord! O you monkey of the forest! Stop! My brothers, your brothers-in-

low, have come."

Thus she brought him back to the house, She entered the house through a narrow door, came to where her brothers were sitting, and seated her husband between them. Then she went in and brought the milk and gave it to her brothers saying :-

"Drink milk to assuage your thirst, my brothers; and as they drank, they said to each other :-

"We will not meditate evil to a house in which we have drunk milk."

Kinni Dâru then went inside the house and made preparations for cooking. Channayya and Kôṭi bathed themselves, and went to a room where there was *sandal*-wood. They ground up a great deal of it, and besmeared their bodies. They came to the basin of the scred *tuḷasi,* and each made a mark with the earth of the basin on his forehead, in order to earn merit. They then came in and sat down to take their food, and were served with green boiled rice, *ghi*, five hundred kinds of curries mixed with curds, three hundred kinds mixed with tamarind, and tender bamboo shoots, and pickled berries called *kâvade*, and ate the food mixed with *ghi*. They washed their hands in butter-milk, and, thus finishing their meals, sat down on the swinging cot and chewed betel-nut.

They asked Paiyya Baidya of Paḷḷi :- "Who are the most intimate friends and the most faithful servants of Kêmêr Ballâḷ of the village of Pañje?"

"I was the dearest friend of the last Ballâḷ, but those of the present one are Châmuṇḍu Bernâye and Chandagiḍi Baidya," said Paiyya.

"Can you introduce us to Kêmêr Ballâḷ?" asked the brothers.

"I can," said Paiyya; and so the three set out together to visit him.

In a small hut consecrated to the Bhûta in the village

Peruṇḍe Permuṇḍe Chandagiḍi was teaching a number of boys to play dexterously on the flute. They went towards the place. Chandagiḍi saw them from afar, ordered the sound of the flute to cease, and all men to be silent, and shut the doors.

They stood in front of the hut and called out :- "O Chandagiḍi, Chandagiḍi." But he did not answer the call, neither did he come out of the hut. The brothers then broke open the door by means of their dagger, and entered the hut. They searched the four corners of it and found Chandagiḍi standing beside a pillar, clasping it closely like a lizard.

Said Channayya to Kôṭi :- "How many kinds of lizards are there, Kôṭi?"

"There is the white lizard, and there is the black lizard."

"How many kinds of eagles are there?" said Channayya.

"There is the red eagle, the black eagle, and the yellow eagle," said Kôṭi.

Hearing this, Chandagiḍi moved away from the side of the pillar.[45]

"I have heard that you are teaching some boys to play on the flute. Teach my brother Channayya," said Kôṭi.

"I will teach him. The new comer shall be the pupil, and he who was here before, shall be the master," said Chandagiḍi. Then they played on the flute.

"Chandagiḍi! Who is the master and who is the pupil now?" asked Kôṭi.

"O heroes! The new comers are the master and who was here before is the pupil."

"Chandagiḍi, introduce us to Kêmḝr Ballâḷ of the village of Pañje," said the brothers.

"I will introduce you," said Chandagiḍi, and walked on first, while they followed behind. Kêmêr Ballâḷ had posted an elephant in the way. But, although the heroes were young, they did not leave the elephant alone. They caught hold of its trunk,

and pulled it violently backwards and forwards, and the elephant cried cut. Then they proceeded further, walked a little distance and looked back. Chandagiḍsi had concealed himself, like fruit hidden under leaves.

"We took him for a faithful *giḍi*, and so brought him with us, he has proved himself to be a flesh-eating *giḍi* (vulture) and has fled," said the brothers to each other, and proceeded towards the house of Kêmêr Ballâḷ of Pañje.

They crossed the gate, entered the enclosure, and came to the spacious yard in front of the house; he saw them at a distance. He seated one Jâḷa Kottâṛi on his seat, and went him self into the upper-story. The brothers entered the house and approached the Ballâḷ's seat.

"Wait a little before you salute, my brother," said Channayya to Kôṭi.

"Are you the only Ballâḷ in this house? Is there another Ballâḷ here or not?" asked the brothers.

Hearing these words, the Ballâḷ came down from the upper-story. He caused Jâḷa Kottâṛi to be displaced and seated himself on his proper seat. The brothers then formally saluted him.

"Come, heroes; take seats," said the Ballâḷ. A bed of flowers was spread out, and they sat on the same bed.

Just at this time, the Ballâḷ secretly received Sâyina's letter from the kingdom of Parimâḷe Ballâḷ. He read the letter, which was as follows :- "The heroes have committed murder in the kingdom of Parimâḷe. They have murdered one Buddyanta. Therefore, when they come to you, you should confine them in a narrow room and put them in heavy chains."

Thereupon Kêmêr Ballâḷ said to the brothers :- "I have erected a mansion and have named it Êlaḍe, and I wiśh you to examine it, and point out to the its several beauties and defects."

So he conducted them into the mansion. They examined every part of it and said :-

"O my lord, there is no creeper without a curve, and there is no thorn without a point."

Then the Ballâḷ said :- "Now let us go to the upper-story, O you heroes!"

Accordingly the Ballâḷ went first, and the brothers followed him. When they entered the room the Ballâḷ came down, and the porter shut the doors. The man that had charge of the key, locked them in, and their legs were heavily chained.

The elder brother cried out :- "O God! O God! O my hard fate! How woeful is my story! My death is approaching! I am now to die, even with my brother, whom I brought with me, at the age of seven years! O Brahmara, send us relief! The offering we consecrated to you shall be the bell-metal handle of our dagger. If you are the Brahmara that relieves men in their difficulties, relieve us now! We are heroes that in life deserve a place in the king's council, and after death to be taken to the heaven of Brahmara. We are they that in no circumstances fail to fulfil our promises."

At these words Brahmara sent him gigantic strength in his right shoulder, and the heavy chains broke, and the upper-story gave way! Did he crush it like an elephant? Did he stamp on it like a tiger? Did he shew the ferocity of the wild hog? He stamped on it like an elephant and five hundred stones fell down, and three hundred stones fell down by the force of his dagger.

In the field called Bâkibalatimâra in Pañje, he spread out his dirty blanket, and sat down on it. He undid the white bag of betel and said :-

"Come, my brother! Come to me creeping, my brother! This event will serve to remind me always of my visit to Pañje! What is there to shew that I have visited Pañje?"

"I shall try whether Brahmara is merciful towards me or not," said Channayya.

No sooner had he uttered these words, than Brahmara sent

him remarkable strength in his right shoulder. The heavy chains broke, he crushed the upper-story like an elephant. He stamped on it like a royal tiger. He displayed the fury of the wild hog. Five hundred stones fell down by his stamping, and three hundred stones fell down by the strokes of his dagger. The roof gave way and fell down on his head; but he easily blew it off! The mansion in Pañje was levelled to the ground.

The brothers then sat down together in the field Bâkibalatimâra in Pañje, and they caused the Ballâḷ of Pañje to be brought before them and reproached him thus :-

"O you flat-nosed Ballâḷ! You crooked-eared Ballâḷ! You opium-eating Ballâḷ! You *bhang*-smoking Ballâḷ! You swollen-legged Ballâḷ! You Ballâḷ that takes three meals a day! The golden swinging cot of Pañje with its silver chains, we shall swing in Êḍambûr, and the wooden one there with its iron chains shall be swung by us in Pañje. Your upper-story we will level with the spade, and the roof will we set on fire. We will have your house destroyed by the pick-axe. We shall make you creep like a lizard. We shall make you run like a blood-sucker. Seven feet of land in the village of Pañje we shall annex to Êḍambûr."

Having thus severely reproached the Ballâḷ, they told him that they would leave the village. On one side was Pañje, and on the other was Êḍambûr, and between them was a Silâstone,[46] serving as a boundary-mark. They saw the stone, and it was covered with writing.

"Look here, brother, see this writing on this stone," said the younger brother.

"My qualifications are only, that I was born before you and that I have grown up speedily, but writing, wit and wisdom are your part," said Kôṭi.

Then the younger brother knelt down. Was it to dig out the stone? Or was it to read the writing on it? He read the writing, and said to his brother thus :- "O my brother! in former times. Êḍambû

r was very powerful, and Pañje paid tribute to Êḍambûr. Now Pañje has become powerful and Êḍambûr pays tribute to Pañje. Seven feet of land of the village of Êḍambûr have been annexed to Pañje. Therefore it is now necessary to change the place of this stone."

Having said thus, he dug up the stone, and moved it seven feet back, and thus annexed seven feet of land to Êḍambûr.

The two brothers then proceeded on their way. They saw the coming of the wind, and sat down under a banyan-tree. Meanwhile, the story about their imprisonment had reached the Ballâḷ of Êḍambûr, and he had sent one Channayya, surnamed the Young, to make peace with Kêmêr Ballâḷ, and release the prisoners. While Channayya of Êḍambûr was going to Pañje on his mission, the two brothers were sitting under a bauyan-tree to enjoy the cool wind. He saw them, and from the size of an ordinary man, he shrunk to the size of a span!

"Don't you weep, and don't you shrink, Channayya. Come here! Where are you going to? Whence did you come?" asked the brothers.

Channayya replied :- "The Ballâḷ of Êḍambûr sent me. He heard that you had been imprisoned by the Ballâḷ of Pañje, and so sent me to get you released by making peace with him."

"Who is the dearest and the most faithful servant of Ballâḷ of Edembûr?" asked the brothers.

"I am the man," replied Channayya.

"Then can you introduce us to him?"

"I can," said Channayya, and he took them to his own house.

"You must stay here to-day, and I will introduce you tomorrow. To-day you must take yours meals in my house; tomorrow I shall introduce you at the noon-day *levee*. In the morning I shall go and ask his permission," said Channayya, and went off at once into the Ballâḷ's vevandah.

"What kept you away so long, Channayya?" asked the Ballâḷ.

He replied :- "Heroes that never had visited me up to this time, have this day come to my house. They are the most beautiful men that yet I have seen. They love friendship, and such men never have been born before, and never will be born again. They are able to raise an empire and also to subvert one."

"Fetch the heroes hither. I shall give them an interview at the noon-day *levée*," said the Ballâḷ.

Then Channayya returned home.

"What order has the Ballâḷ given?" asked the brothers.

Channayya replied :- "He has ordered me to take you to him. I can do it; but look here, my heroes! We shall have to go through the forest of Kemmuḷe. If you see anything in that forest, do not say to any one that you have seen it. If you hear anything, do not say that you have heard it. If a pregnant cow goes into that forest, it brings forth a dead calf. If a pregnant woman goes there she mis-carries. If a bird able to fly goes there, its wings are torn. If a creeping ant goes there, it can creep no more. Therefore, O you heroes, you should follow me as a child follows its mother; as chickens follow the hen; and as the thread follows the needle."

When he had finished, they set out, Channayya of Êḍambû r walking first, and the brothers following him. They walked very fast, when passing through the forest of Kemmuḷe. While they were walking through it, the brothers asked their guide :-

"What is that in the distance, Channayya of Êḍambûr; what is it that in height equals a cocoanut tree and in circumference an umbrella, and is shaped like an umbrella? Is it a mosque of the Mâpiḷḷas? Or a temple of the Kuḍumbis? Or a temple of the Jains? Or simply a temple? Or is it a gudi belonging to the Bhûta, Brahmara?"

"O heroes, the time of your death is come! I shall also have to die with you," cried Channayya.

"Channayya, do you sit down here under this trunkless *sánti*-tree, hidden under its leaves. We will give some offerings to the Bhûta Brahmara, and on our return, we will take you along with us," said the two brothers, and proceeded towards the Bhû ta's *guḍi* with great speed.

They crossed a bridge of ropes and reached the place and came to the yard in front of the *guḍi* and stood there, like Bhîma and Yâma, with their breasts towards a pillar and their backs towards the long flat stone in front of the deity. The noon-day worship was finished, the doors of the *guḍi* were shut, all the lamps were out, and the sound of the bells had ceased.

Then they prayed to the Bhûta thus :- "We are heroes that in life deserve a place in the king's council, and after death a place in your council-chamber. If you are the Brahmara that helps men in their difficulties, the door of your *guḍi* that are shut, should now open; the lamps that have been put out, should become lighted; the bells that have become silent, should ring; and the signal gun should be fired, and the horn and the drum should sound."

Before the words had left their lips, Brahmara had granted their prayer. The doors that had been shut opened, and the lamps that had been put out became lighted, and all their prayer was fully answered. They then prayed that the Bhuta should descend from the seventh story of the *guḍi* and come down to the third, and that he should hold a golden plate in his hands and receive their offerings. Then Brahmara descended from the seventh story to the third, riding on a white horse. Holding a silver umbrella, he wore a garland of white conch-shells on his right shoulder, and on his left, a garland of black shells. He had a discus on his head and his breast was covered with a square shield. The two brothers then delivered to him the offerings they had consecrated to him. The Bhûta gave them his *prasâda*.[47]

Now when they had finished their worship with flowers,

hear, O ye people! a wonderful miracle was wrought by Brahmara of the forest of Kemmuḷe. When they had finished their meals, they were suddenly attacked with fever and cold, and ran to the house of a Brâhmaṇ so fast, that heads were completely covered with the dust rising from the ground. Now, before leaving the place, they had crossed the yard and had entered the *guḍi* itself, and had thus polluted it. The Brâhmaṇ asked them what was the matter, and said :-

"You have polluted the sacred *guḍi* of Brahmara. O heroes, was it through the pride of race, or of money, or of your gigantic strength?"

"Listen to us, Brâhmaṇs. If you think that Brahmara is helping you, move him by your prayers to shut the doors that have been opened," said the brothers.

The Brâhmaṇs then began to pray, and knelt down; but although their throats became dry with their praying, and their knees broken, Brahmara did not grant their request. He did not become their charioteer. The brothers then advised them to place one of their hands on one of their eyes, and the other on one of their ears, and to stand on one leg. While they were standing in that posture, the brothers prayed as follows :-

"If you are a Brahmara, willing to help us, you must needs become now our charioteer, and must shut the doors that are now open. The torch that is now burning, you must now put out, and from the third story, you must ascend to the seventh."

All their prayers were granted, and they told the Brâhmaṇs to take their hands from their eyes and ears. When they had done so, they obsorved, with great surprise, that one of their ears had become deaf, that one of their eyes had become blind, and that one of their legs had become lame. Then the two brothers left the yard of the Bhûta's *gudi*, and, crosing a bridge of ropes on the way, came to where they had concealed Channayya of Êḍambûr under the leaves of a tree; and accompanied by him

went on to the verandah of the Ballâḷ of Êḍambûr, who was sitting on his seat with much enjoyment.

"Ah, Channayya of Êḍambûr, have you brought the heroes along with you?" asked Ballâḷ.

"I have, my lord," replied Channayya.

The two heroes then formally saluted the Ballâḷ, and the Ballâḷ caused a bed of flowers to be spread, and asked them to sit down on it. They sat down on the bed and placed their dagger on the ground.

The Ballâḷ then said to them :- "I know by hearsay that you have been imprisoned in Pañje. Is it true?"

"We have been imprisoned, my lord?" answered the heroes. "We know by hearsay that you are a very weak king, and that your kingdom is but very small."

"O heroes, it now behoves you to remain in my kingdom. Do you want the field called Berampoḷḷi cultivated by the Brâhmaṇs, or that called Guttuberke cultivated by the Baṇts, or that called Naṭṭil Nâlaja cultivated by the Billavars?" asked the Ballâḷ.

The brothers replied :- "If you give us the field Naṭṭil Nâlaja, cultivated by the Billavars, our own caste people will become our enemies. If you give us the field Guttuberke, cultivated by the Baṇṭ., it will be like setting a dog against a dog. If you give us the field Berpoḍi, cultivated by the Brâhmaṇs, you will be only setting the cobra against the serpent, Therefore, if there is any waste land, or any land overgrown with the plants *tumbe* and *nekki*, give us that. If there is any land such as is named by us, favour us with that."

"O heroes! there is the land called Ekkadka Erryaṅgaḍa," said the Ballâḷ.

"Then give us that, and mark out its boundaries," said the brothers.

Accordingly the Ballâḷ marked out its boundaries, and when

he had done so, they went and inhabited that desolate land. Their cook was Svâmi Baidyadi, the woman that had nourished them.

When eighteen days of the month Paggu had passed, they gathered all the rubbish in the fields and set fire to it. They then ploughed them with four he-buffaloes and in a corner of the field, they sowed some seed to prepare plants for transplanting.

"We must transplant them in the proper time, and we must reap the crop with songs," said the brothers to each other. They thus cultivated the *yaṇéla* crop, but when, on a day, they went to see the state of the crop, they found it all destroyed by wild beasts.

"We had only heard up to this time that the Ballâḷ of Êḍambûr was a very poor king, and that his kingdom was in a very had condition. Now, we actually see it. In this country, there is no practice of hunting. There are no great festivals, nor the sport of driving he-buffaloes in fields. The food that we eat is like an anchor in our hearts, suspended by the chain of the water that we drink. Our clothes do not become dirty, and our dagger gets rusty." So spake these brothers to one another.

Meanwhile the Ballâḷ of Êḍambûr had sent a spy to see what his new guests were saying about him. The spy came back and spoke to his master thus :- "O my lord, they are finding fault with you. They are sorry for having remained in your country."

"What do they say?" asked the Ballâḷ.

"They say that in your country there is no practice of hunting. They say you are a very poor king, and that your kingdom is badly governed; that the food they eat is like an anchor in their hearts, and the water they drink like the chain by which it is suspended; that their dress has not become dirty, and that their dagger has got rusty."

"Do they speak of me thus?" asked the Ballâḷ.

"They further suggest," said the servant, "That all the *śrâddhas* of your ancestors, which have remained unperformed, should now be performed; that all the bottomless wells should

be dried up; that all the thick and inaccessible forests should be rendered accessible; and that all the invulnerable beasts should be conquered."

On hearing this, the Ballâḷ caused letters to be written to those who lived in remote countries; and to the people of the town, he caused a proclamation to be made by the beat of a bell-metal drum, that there should assemble in the town every male who had a tuft of hair on his head; everyone of the tribe called Kolkârs with a stick in his hand; every hunter having a pistol; the bowmen of the trible called Mugêrs; two hundred men of Êḍambûr and three hundred of Koḍa Pâḍi. Accordingly all the people assembed. The two brothers living in Ekkada Erryaṅgaḍa were then sent for. When they came into the Ballâḷ's verandah, the Ballâḷ ordered them to accompany him to a hunt.

"We have got a sufficient number of men, but we have no hunting dogs; and a chase without dogs is quite useless," said the two brothers.

So it was necessary to write a letter to one Kaṇḍa Buḷeṛi, living in a spot called Karmi Sale in the town of Ijjya on the ghâṭs. On enquiry the Ballâḷ found that the their writer was a clerk named Nârâyaṇa Raṅgoji, and he sent a man to call the clerk, who was thus obliged to come to the Ballâḷ. Another man was sent to Buddyanta's land to bring some leaves of a young palm tree. The Ballâḷ caused the leaves to be exposed to the morning sun, and to be taken out of the sunshine in the evening, and by that time, the clerk Nârâyaṇa Raṅgoji had come to the Ballâḷ's verandah. He asked the Ballâḷ why he had been sent for.

"You are now to write a letter," said the Ballâḷ.

The clerk sat on a three-legged stool, and the bundle of palm-leaves the Ballâḷ caused to be placed before him. The clerk took a leaf from the bundle, and cut off both its ends and preserved only the middle part. He caused oil and turmeric to be applied to it, and asked Ballâḷ what he should write.

The latter dictated thus :- "To him who lives in the town of Ijjya on the *ghâṭs*. Where-as the Ballâḷ of Êḍambûr intends to go hunting in all the great forests, you are required to bring with you about twenty or twenty-four dogs, including twelve of those always kept bound and twelve of those always kept loose. Without the least delay, you should start as soon as you see this letter, in whatever dress you may be at the time, and even if in the middle of your dinner."

After the letter was written, the Ballâḷ enquired of the people of his household who was to be the bearer of the letter, and was told that there was one Bagga. He was paid all the expenses of his journey and of his family during his absence. The letter was tied to the skirts of his garment, and he was advised not to stop at any place, either on account of a storm or on account of the noon-day heat. On hearing the order he set out from the Ballâḷ's verandah, and, passing the low countries, he came to the spot Karmi Sâle in the town of Ijjya on the *ghâṭs*. He approached the house of Mallo, and standing at the gate called out :- "Mallo! Mallo!"

Hearing the call, the latter came out and said :- "Who is it that calls me?"

"It is I and no one else. I, the messenger sent by the Ballâḷ of Êḍambûr," said Bagga, and gave the letter which had been tied to the skirts of his garment to Mallo.

Mallo opened the letter, extended the leaf to its full length, and read it, and it was to the following effect, namely, that, as soon as he saw the letter, he should start in the dress he was in at the time and from the middle of his dinner, taking with him about twenty or twenty-four dogs. After reading the letter, he went in and called out to a dog named Kâḷu by its name, and caused rice of a very black sort to be served to it. In the same Männer he called out to another dog named Taṇḍu, and caused broken rice and bran to be served to it. Next, he called out to a dog named

Boḷḷu, and caused green rice to be served to it. The last time he called out to the dog named Kâju, and caused rice of a coarse kind to be served to it. Then holding all the dogs in a leash, he set out from his house, following the man sent to him. He descended from the *ghâṭs* into the lower country, and came to the Ballâḷ's house. He caused his dogs to be tied to a pillar, and bowed low before the Ballâḷ. The Ballâḷ asked him to sit down, and then sent a man to the two heroes, asking them to come home to his verandah. They sent word that they would bathe, and thus wash away the oil they had rubbed on their bodies and taking a little rice water, would come to his verandah. After a little while, they arrived at the Ballâḷ's house.

"Now must we go a-hunting", said the Ballâḷ.

The people of the whole town went to the chase, and the Ballâḷ's son-in-law, Rukku Ballâḷ, rode on a white horse. After meditating for some time what forest they should enter, they at last surrounded the forest called *Sanika* in the east. They threw stones on the bushes and held the dogs in the slips. They entered the forest, but although they hunted a long time they were not able to find either deer or wild hog. They then resolved to enter the forest over-grown with the plants called *simulla*. They surrounded it, as they had done the first, threw stones on the bushes, and held the dogs in the slips. The deer, the hare and the wild hog did not come out of the bushes. Thus the chase proved quite useless. Now they resolved to hunt from the place called Anekallâvu to Tuppe Kallâvu, and surrounded the latter place. All the most prominent places were occupied by the best hunters. They threw stones on the bushes, and in a pit as deep as the height of a man they found the king of pigs, a little smaller than an elephant and bigger than a horse. It suddenly sprang out of the pit and grunted aloud, and went straight to where Kôṭi Baidya was standing. Its grunt, when its hair was standing on end, was like the roar of thunder. Its tusks, when it ground them, shone

bright as lightning. Kôṭi was now in a strait. He could not fly from the beast without bringing a stain upon his heroism, and he could not fight with it without risking his life. In this strait he prayed to the Bhûta Brahmara of Kemmuḷe, craving his help. He set an arrow to his bow and discharged it with such great force that it entered the body of the pig through the mouth and came out from it through the anus. The cries of the beast were heard in the three worlds and its groans resounded through the four worlds. Channayya Baidya heard the cries, and came running to Kôṭi, to see whether his brother had killed the beast, or whether the beast had killed his brother. Kôṭi asked him why he came running so fast.

"I thought the pig had overpowered you and so came here." said
the younger brother.

"Is it possible that the pig could defeat me? No, it was I that killed the pig," said Kôṭi.

"Where is that pig?" said Channayya.

"O, my dear young brother! look; here it is", said Kôṭi. Then the younger brother threw off all the leaves which were on the body of the pig, and having examined it, placed his hand on his nose[48] and said to Kôṭi - "My elder brother, we must revive this dead pig so that by its means we may revenge ourselves on the Ballâḷ of Pañje."

"Is it possible that the dead pig should come to life again?" said Kôṭi.

"If the dead pig cannot revive, do you think that we can ever avenge ourselves on him of Pañje?" asked the younger brother. "If there is a Bhûta named Brahmâra of Kemmuḷe, he will certainly help us. He will certainly become our charioteer."

Saying this, he took some water in a pure goblet and by means of a brush of the sacred grass, sprinkled the water on the body of the dead pig from the head to the tail. The pig revived in

all its freshness and vigour, and at once stood up. It then took its way to Pañje, the two brothers following it. When it came to the rice-field called Baki Balisemâra in Pañje, the elder brother discharged a long arrow at it. The groans of the pig were heard by the thousand people of Pañje. At one call, they assembled near the pig. One thousand men of Pañje, three hundred of Koḷapâḍi, and one thousand of Kokke Yâṇi. They resolved not to give up the pig that lay within their boundaries and to carry home the whole of the pig, even at the cost of their lives. Then the thousand men of Pañje brought a white creeper, which is the strongest of all the creepers, and twining it round one of the tusks of the pig, they dragged it along with songs.

At this moment Channayya Baidya said to Kôṭi - "The pig lies within the boundaries of Êḍambûr, and Êḍambûr belongs to you : why then do you make delay? Will you fight with the thousand men of Pañje? Or will you give up the pig ?"

After hearing these words. Did he tarry long ? He at once held the pig by its tusk, and Channayya drew out the arrow from its body and punished the thousand men of Pañe. Kôṭi dragged away the pig, Channayya slew the thousand men of Pañje and they lay dead on the field as, lies the *suggi* crop. Those who fled to the East he pursued up to the sea of pure water. He severely reproached those who fled to the West, and completely overpowered them. He pursued those who fled to the North as far as the Ganges! And those who fled Southward, he drove into the sea. Then the brothers, dragging the pig along with them, went on. On one side was the village of Pañje and on another was that of Êḍambûr, and between them was a big rock named Mañjoḷu. They placed the pig on the rock and sent a man to the Ballâḷ of Pañje to ask him to come to them for the purpose of cutting the pig to pieces and distributing it to the people. The messenger went to the Ballâḷ and begged of him to come.

The Ballâḷ said to the messenger : "Let the heroes, who

killed the pig, cut it to pieces and distribute the pieces to the people."

The two brothers accordingly cut the pig to pieces and distributed them to the people, saying : "This day, we have given you the flesh of a pig : tomorrow, we shall give you the flesh of a lion. Therefore, those who are assembled here to-day must assemble again tomorrow. Tomorrow, too, we intend to distribute flesh".

They then told the people that they would return to their own country. They resolved to rub oil on their bodies and bathe, in order to wash away the sin of having killed a pig.

"What substances are required to wash away the oil?" asked the elder of his younger brother.

"We want black gram, pods of green gram, the juice of some plants growing in the wet and dry fields, and some acid substances," replied the younger brother.

"Who is the man best fitted to rub the oil on our bodies?" asked Kôṭi.

"There is one Muṭṭi Sîrda, the son of a man of that profession, who, by rubbing half a *ser* of oil on the body, can squeeze one *ser* of oil out of it". said Channayya.

Muṭṭi Sîrda was sent for, and was asked to name the different kinds of oil that he required.

He said : "O, heroes! gingely-seed, oil, cocoanut-oil and castor oil are required."

All preparations were made for their bathing. One hundred pots of hot water and one hundred pots of cold water were made ready by order of the brothers. Then Muṭṭi Sîrda began to rub the oil on their heads and bodies. He rubbed *ghi* and oil on their heads. He poured the oil called *kîr* into their ears. He rubbed the oil called *bindu* Eon their joints, and on their nails he rubbed boiled oil.

Meanwhile the Ballâḷ of Êḍambûr received a letter from Sâyina, the contents of which were as follows : "Send me the

head and some flesh of the pig, and when you send me the head and the flesh, send me any curry that you may have made of its flesh; and when you send me that, send me some of its eye-brows; and when you send me the eye-brows, send me the heroes that killed the pig, prepared for battle; and when you have sent me the heroes, do you put off the dress of a male, and put on the disguise of a female, supply the want of breasts by cocoanut shells, put on a bodice, dress yourself in a woman's garment, put plenty of bracelets on your hands, apply collyrium to your eyes, and tie your hair in a knot. I shall come to the verandah of the Ballâḷ of Êḍambûr to speak about your marriage". When he read the letter the Ballâḷ became greatly dispirited, and sent the letter to the two brothers. They opened the letter and read it, and found it to be very discourteous.

"We will come to the battle," said they to the messenger and they burnt both ends of the palm-leaf and tied it to the neck of the man that had brought it; and, having done this, they caused him to be driven out of the house. They then sent word to the Ballâḷ that, if he had no courage, he might remain in an underground cellar, till they should come to his assistance, and that they would come after they had washed away the oil which they had rubbed on their bodies, and had taken a little rice-water. They bathed and washed away the oil. They took a little rice-water, and they made preparations for going out to battle with all the weapons of war. They each put a necklace on his body; they ornamented their waists with girdles; they put golden necklaces on their bodies; they tied turbans of the color of parrots and pigeons on their heads; they mounted a palankin; they armed themselves with their dagger, equal to that of Râma's. Thus did they completely arm themselves and set out for the Ballâḷ's verandah. The Ballâḷ saw them coming, and came and sat on his seat, and they bowed low before him.

When they had saluted him, the Ballâḷ said :- "O heroes ! I

am now assured that if I rely on you for help, I shall lose the whole of my kingdom. Therefore, O heroes, shew me all your skill and bravery, that I may ascertain whether you are men who can save my kingdom, or who will only ruin it".

"In the upper-story of your mansion there is a *mura* of sessamum seed. Please order that to be given to us," said the brothers.

"O heroes, is that a thing that you will fail to get from me?" said the Ballâḷ. He ordered the *muḍi* to be opened. The elder brother, Kôṭi, then shewed the dexterity of his hand; when he had shewed it, the seed flew up in the air in powder as fine as red turmeric.

Then the Ballâḷ said :- "I have thus seen your skill, and now I want to see the skill of your brother, Channayya".

"O my lord," said Channaya, "your swinging cot has four iron chains. Please order one of them to be given to me".

"Can iron be cut by a weapon of iron?" said the Ballâḷ.

"If iron cannot be cut by iron, will one man be able to slay another?" said Channayya.

"If this be so, will the chain be refused to you?" said the Ballâḷ and he ordered one of the chains to be given to Channayya.

When the latter shewed his skill, all the four chains fell in pieces.

"You are heroes that will be able to protect my kingdom," said the Ballâḷ.

Then the five hundred men of Edambur, and the three hundred of Koḷapâḍi, together with the Ballâḷ's son-in-law, Rukku Ballâḷ, who rode on a white horse and held a white umbrella, went forth to the battle field. The battle was to be fought in two fields, one in which seven *sérs* of rice, and the other in which seventy *sérs* of rice, could be sown, and Channayya was to command the field of seven *sérs*. The Ballâḷ's son-in-law, Rukku Ballâḷ, stood at a place which was separated from the battle field

by three rice fields. In each of which thirty *sérs* of rice could be sown.

Before going out to the battle, Channayya said to Kôṭi :- "When, my brother, shall we again see each other's faces?"

They taiked a great deal to each other, and clapped their hands on their shoulders with joy. Then they advanced with their faces towards the battle field. Channayya went to the field of seven *sérs*, and Kôṭi to the field of seventy *sérs*. Channayya began the battle in the field of seven *sérs*. He slew a great number of the enemy, who fell down dead, like bundles of the *suggi* crop, and completely routed the enemy, and thus ended the battle in that quarter. Then he came to the field of seventy *sérs*, where the battle lasted seven nights and eight days, during which they tasted neither food nor drink.

"Come back, my brother, I will proceed with the battle," said Channayya.

Kôṭi answered :- "O my brother! listen to me; you will not be able to stand the attack of the enemy. Wheel-fireworks are showered on our heads; quoits are hurled at our necks; our breasts receive sword cuts; and from behind are discharged showers of arrows. I know that it is your habit to do everything with the greatest circumspection - fight with the greatest caution".

While Channayya was bravely fighting, Kôṭi sat down to chew betel, when Chandagiḍi shot an arrow at him from behind. The arrow struck him in the lower part of the leg.

He cried out :- "O my brother, the cur of Pañje has bitten me from behind. If it had been a dog of high breed it would have met me in front, Therefore I will not look at the arrow with my eyes, and will not touch it with my hands".

So saying he kicked the arrow back with his leg. The arrow struck Chandagiḍi in the breast and he fled from his body to Kailâsa, and he was then borne to the Ballâḷ's verandah. The Ballâḷ sent a man to bring some medicine from a physician named

Barmu, living in the village of Sañje Mañje.

Kôṭi cut the whole of the enemy to pieces, and brought the battle to an end. Having thus terminated the war, he left the field of seventy *sérs*, and on his way home he saw a man in the field Bakibalatimâra in Pañje put in chains by the Ballâḷ of that place on account of arrears of
rent of one muḍi due by him to the ancestors of the Ballâḷ.

The man gazed eagerly at Kôṭi and cried out, "O! If my chains had been broken, I would have wrested the dagger from the hands of Kôṭi".

"You are to die by this means. Meet your death at his (Kôṭi's) hands", said the Ballâḷ.

Then the man advanced straight on Kôṭi, stood before him and said :- "Who is Kôṭi? Who is Kôṭi? Will you give me the dagger yourself or shall I take it from your hands by force?"

Koṭi replied :- "If you had come to the field of seven *sérs*, your fate would have been quite different; but it is a pity that you came to the field of seventy *sérs*. You need not wrest the dagger from me. I will give it to you of my own free will".

Then giving the dagger, Kôṭi said :- "This, my only dagger, belongs to Brahmara of Kemmuḷe. If you take this with you, you can pass only one field, and when you have passed that, you will not live to pass a second. And if in any way you should succeed in passing two fields, be assured you will not live to pass a third."

With these words he gave the dagger to his antagonist. Kôṭi then went to the foot of a banyan-tree, where there was a gentle breeze, and spreading out his dirty blanket sat down on it. While his antagonist was passing the third field, the Ballâḷ's son-in-law, Rukku Ballâḷ, saw Kôṭi sitting down. The potter[49] was walking with the dagger in his hands. Rukku Ballâḷ secured his horse in a shady place, and cut off the head of the potter named Padâmpu. Then taking the dagger from his hands, he returned

home. On the way be asked Kôṭi, who was sitting down to enjoy the cool breeze, to come along with him to the verandah.

"I cannot walk, my lord! Pour some water into any mouth, and let me go to heaven," said Kôṭi.

Then Rukku Ballâḷ went to the verandah and informed the Ballâḷ that Kôṭi was unable to walk. The Ballâḷ sent him his palankin and Koṭi was borne to the verandah in the palankin.

"O great hero! You are he that saved the whole of my kingdom", said the Ballâḷ.

"That is well, "said Kôṭi; "but my lord, pour some water into my mouth that I may go to heaven. I will leave this body and go to Kailâsa".

A tender cocoanut of the red kind the Ballâḷ ordered to be brought.

"O Kôṭi, you were a hero that was able to save my kingdom, and now the time of its downfall approaches", said the Ballâḷ.

Kôṭi said :- "O my lord ! We shall continue to assist you as much as we did in our life-time in the day of battle. Only plant our dagger in the battle-field and we shall fight, on your behalf, as spirits, in the same manner as we did as men. In life we never gave up your cause; therefore, after death, be assured, we shall not fail to assist you."

"O Kôṭi Baidya, up to this time I could have counted on must elephants in Edambur; but this day one must elephant is going away, O Kôṭi," said the Ballêḷ weeping bitterly, as he poured water into Kôṭi's mouth that he might go to heaven. Then Kôṭi left his body and went to Kailâsa.

A mango and a jack-tree, growing on each side of a river, the Ballâḷ ordered to be cut. He prepared a funeral pile in a corner of the burial ground, and caused the body to be burnt with all the proper ceremonies.

When Kôṭi advanced the throne of Brahmâ, Brahmâ said :- "Do not enter into the *guḍi*. Do not come into the yard. In your

life-time, you and your brother were always together; why, then, have you come alone? Unless you come together, you cannot enter the yard."

Hearing these words, Kôṭi came back to the world. The younger brother came to the side of a deep well and looked down into it, and saw his face reflected in the water.

"My brother fell in the battle; what then is the use of my living?" said Channayya to himself.

So saying, he struck his leg against a rock and thus committed suicide. The news reached the Ballâḷ that Channayya had committed suicide in the house of the physician Barmu of the village Sañje Mañje.

On hearing the news, the Ballâḷ cried out :- "O God! O God! O my unlucky fortune! I had congratulated myself that, although I lost one must elephant, I had yet another. Now I, have lost both. The time of the downfall of my kingdom has approached."

He caused a mango and a jack-tree, growing one on each side of
a river, to be cut. He caused a funeral pile to be raised in a corner of the burial ground, and had the body burnt. Then the two brothers went in the form of spirits to the throne of Brahmâ, who said :-

"Do not approach the *guḍi*. Do not come into the yard. You must purify yourselves before you come to me."

Hearing the order, they came, in the shape of aerial beings, to the Ballâḷ's mansion, and threw the handle of their dagger on the ground, and asked the Ballâḷ to purify them. On the ninth day of their death, the Ballâḷ caused the ashes of their dead bodies to be collected, and on the tenth, he had the ceremony of a *sálya* performed. He planted three posts on the burial ground, and covered them with cloths of different colors. Thus he caused all the funeral rites to be performed, in as grand a manner as would

have been done for a royal Ballâḷ. Having thus purified themselves, they again approached Brahmâ's throne, but he forbade them to advance, saying :-

"Do not touch my *guḍi*. Do not come into the yard. You must bathe in the holy Ganges before you come here."

They told Brahma that they would bathe in the Ganges. They drank the waters of sixteen holy places in order to wash away their sins, and the waters of twenty-four others to earn merit. Having thus washed away all their sins, they came for the third time to the home of Brahma. Then they came into the yard and they entered the *guḍi*. They stood on the right hand of Brahma, and became members of Brahma's council, and were ever afterwards in the world as much honored as Brahma himself.

BURNELL MSS.–NO. V.

THE ACTS OF JÂRÂNTÂYA

Original in the Malayâlam character recorded by a Tantri (Tuḷu Brâhman) for Dr. Burnell conslation according to Burnell's Mss. Original text and translation, occupies leaf 123 and part of 124 in Burnell's Mss.

Translation

On a Tuesday at noon, the hero Jârantâya came to the Atrel ferry, riding on a white house and holding a white umbrella, and ordered the ferry-man *Kanya* to bring the ferry boat.

The ferry-man replied :- "The boat does not belong to me. I am not to get my fare, and the boat has been kept by one *Bermâne Koṭe Bale* for crossing the river on Tuesdays and Sundays."

"It is no matter that the boat is kept by him for crossing the river, I will give you the proper fare. Bring the boat to this side," said Jârantâya.

As soon as he said this, the ferry-man brought the boat.

"Tender cocoanuts and cocoanut leaves are very dear in Kũlũr and Mulki. So I am going a village where there are tender cocoanuts and milk," said Jârantâya.

He got into the boat and the boat moved on. It came to the middle of the river. It whirted round and round. Jârantâya murdered the ferry-man *Kanya,* and proceeding further he entered the bodies of *Koṭe Bale Bermâne,* a weeping child and a lowing calf.

Wondering at what had happened *Koṭe Bâle Bermâne* sent for *Bermana Maiyya,* who looked into his *prasna*-book, and found that a Bhûta, named Jârantâya, had arrived in the village from the south. A she-buffaloe and its calf were offered to the Bhûta Jârantâya.

A guard was placed over the Bhûta's *guḍi,* and Jârantâya was known by three names Jârantâya of the Sthâna, Jârantâya of the Koṭṭige and Jârantâya of the Châvaḍi. A flag in honor of Vishṇu, with the figure of Garuḍa on it, was raised and a feast began. The yard became full of people and the *guḍi* full of lamps. Thus the Bhûta Jârantâya became established in that place.

BURNELL MSS.–NO. VI.

THE ACTS OF KOḌAMANITÂYA

Original in the Malayâlam character recorded by a Tântri (Tuḷu Brâhman) for Dr. Burnell conslation according to Burnell's Mss. Original text and translation, occupies leaf 124 and part of 125 inclusive in Burnell's Mss.

Translation

Dugganṇa Kâver of *Ekkar* and *Timmaṇtikari* of Tibêra were noted for then cock-fighting and their knowledge of bullocks.

In the month of *bêśe*, following that of *Paggu*, they passed the village called Ekka..... taking with them two hundred and thirty spurs, four or eight cocks, and ..... fifty men.

They came to the temple of the god *Irvail*, and gave some offerings to the god. On the next day they came to the low countries, and took their meals. They ascended the ghats, and bought a fine cock. They also bought a bullock, which took their fancy, and proceeded on their way, taking with thenm the bullock and the cock. They then erected a post under white *aswatha* tree, and tied the cock and the bullock to it. After this they went into the house of one *Biru of Naddyodi,* as she had invited them to dinner. In the village *Naddyodi* they took their dinner, and untying their bag of betel they chewed betel-nut.

The bullock was possessed by the *Lord of Charity, Dharmada-arasu,* and the cock was possessed by teh Bhuta of Perinja.

"O, what is this? What can have happened in the place where we have tied the bullock and the cock? What is the caue of those cries and groaus?"

Saying this, *Dugganna Kaver of Ekkur* and *Timmantikari* of *Tibêra* came to where they had left the bullock and the cock.

"A Bhuta, equl to God himself, has now come to this village" said they to each other.

They went to the village called *Berke of Tângaḍi.* They brought with them the bullock and the cock, and built two *guḍis* for the use of the *Lord Kodamanataya.* Another *guḍi* was built in the south for the *Bhuta of Perinja* and the cock and the bullock were offered there.

Kodamanataya required that both a *guḍi* and a palace should be built for him. A pillar worked by three hundred men fell in pieces. In the east is the village *Perinja,* and in the west is the hill *Derinja*, and the fruit of all the trees lying between the two places fell down. So a *guḍi* and a palace were built for *Koḍamanatâya.*

The Bhuta required that the ceremony of raising the flag in honour of Vishnu should be performed, and he then became known in that village as a Bhuta, and established himself in that place.

BURNELL MSS.–NO. VII.

THE ACTS OF KANAPAḌITĀYA

Original in the Malayâlam character recorded by a Tântri (Tuḷu Brâhman) for Dr. Burnell translation according to Burnell's Mss. Original text and translation, occupies leaves 126 and part of 128 inclusive in Burnell's Mss.

Translation

The Bhuta descended into the Tulu country from the ghats. His groans were heard in to the four world, and his cries in the three worlds.

He saw the *Ballakula of Ennekallu* and the Ballakula of *Santikallu.* He became known as a Bhuta able to give life and also to send distress to mankind.

He came to the *Berke of Panjipâdi* and saw four children all born of one mother.

There was a Bhatta, who was the master of the village *Kâmarai*, and the Bhuta became known as his family god.

In the summer, a younger and an elder brother quarrelled with one another.

"I will go. You be the elder brother and I will be younger, and let us both go to the sense of the master of Mangalore", said the Bhuta to the Bhaṭṭa.

Riding on white horses, and having white umbrellas held over them, they passed the barke of *Panjipâdi* and asecnded the hill called *Aḍḍându.* They came to a place names ..... in the village *Mogernad.* They came to *Paiyyayyi of Pânemoger* and passed the ..... in Bantwal. They passed a banyan tree on the bank of a river at *Amdalapadpu* are you come in village Ambadadi.

They passed the spot called Pilipañjer[5] and Ulavuṭṭu in

Tumbê. They passed the temple of the god Vardêsvar and the *guḍi châvaḍi* and *Majabbidu*. They passed the tank called Gujjerkedu, and arrived at Mangalore.

The Kartu of Mangalore saw them and asked the Bhaṭṭa :-

"Where did you come from? Where are you going to?"

"In the Berke of Pañjipâḍi, we four children were born of one mother. We quarrelled with one another. Therefore I am going to a country, where my eyes cannot see and my ears cannot hear". said the Bhaṭṭa to the Kartu of Mangalore.

"Do not go to a country, where your eyes cannot see and your ears cannot hear. I will give you a palace in the village Uḷavûr," said the Kartu.

The Bhaṭṭa accepted the palace in Ulavûr. He repaired it and dwelt in it. At the hour of midnight he wept bitterly, shedding heavy tears, and said :- "Oh! there is no woman in the palace built by me. There is no she-buffaloe and calf in the cow-pen."

"Why are you weeping thus? I will bring a woman to your palace," said Kaṇapaḍitâya.

He went to the Berke of Panjipadi. He saw the two persons, Kartus of Palli and Kunyarapaḍi, and cast them into the river Nêtrâvati, and, crossing the river at the Uber (Uppinangaḍi) ferry and the Nândavar ferry, he came to the Pañja ferry, crossed it, and proceeded to the math in Tumbe belonging to the svami of Pejavar. He went on to the Sandi ferry to perform the *sandhyavandana* ceremony. While he was doing this, he saw a girl of mature age floating up and down the river with ebb and flow of the tide.

"This girl is not born of men, She must have been sent here by God himself," said he to himself.

He sent a messenger to the palace in Uḷavur, and the Bhatta came to the Sanja ferry.

"So you have come, my niece!" said the Bhatta.

He took his niece by the hand, and led her to his palace in

Ulavur, wherein there was no woman ; and when that year had passed and the next one had come, the girl was married to the Kartu of Kumbale. After going to her uncle's palace she was proceeding to Kumbale, whither the Bhûta Kanapaditaya followed her.

At Kumbaḷe he entered a weeping child, and he killed a calf. The Kartu of Kumbale wondered what all this might mean, and he asked a soothsayer.

"A Bhûta has followed your bride, and you should offer sacrifice and food to him," said the soothsayer.

"Mention all the articles that are required for the offering and sacrifice and for the food," said the Kartu.

"Balls made of eleven *sérs* of rice, sixteen torches, a thousand *sérs* of friend rice, a thousand *sers* of beaten rice, one hundred and twenty tender cocoanuts, twelve bunches of plantains, twelve cakes of palm-sugar, twelve *kuḍtes*[53] of *ghi* are required," said the soothsayer.

Kichhe, the Pombaḍa , came to act the part of the Bhûta, and stood prepared to become possessed. He put on the dress appropriate to the Bhûta, and required, by signs, the articles of food to be brought. One thousand *sérs* of fried rice were brought. Thrice he threw up three balls of rice! He devoured the sacrifice and the food, and shewed his belly, pointing to it, to the Kartu of Kumbaḷe. He thus shewed him that he was not satisfied!

"I have offered you so much sacrifice and food, yet your belly is not satisfied. Return to the country from whence you came," said the Kartu.

"I will go back to the country from whence I came," said the Pombaḍa.

The Bhûta came to Nalapirikoḷasâra, and demanded that a *gudi* should be built for him in Kanapḍi, and a *guḍi* was accordingly built for him in Kanapâḍi. He also required that a *bidu* should be built for him in Piryodi. He became known as the chief Bhûta of Nâlapirikoḷasâra, and established himself in that place.

BURNELL MSS.–NO. VIII.

THE ACTS OF MUṆḌIPÂDITÂYA

Original in the Malayâḷam character, recorded by a Tântrî (Tuḷu Brâhmaṇ) for Dr. Burnell : translation according to Burnell's MSS. Original, text and translation, occupies parts of leaves 129 and 130 of Burnell's MSS.

Translation

He was known in Kaśî as Kâḷabhairava.

A man named Vaidyanâtha descended into the Tuḷu country from the *ghâṭs,* and the Bhûta followed him. He came to the *sána guḍi* built by one Koṭekâr in Koṇḍâna. Taking with him balls of *vibhûti*[54] and the root of the plant *sañjivana*, he went to the Koṭebeṭṭu Sâna in Siyêra. He went to the Siyêra *guttu.*

In the time of one Ramaminḍara the ceremonies of raising the flag and of the car-festival were celebrated in his honour in the Kollabeṭṭu Sâna.

He became known as the umbrella (protector) of the village of Yerdur, and be established himself in that place.

BURNELL MSS.–NO. IX.

THE ACTS OF AMAḌAḌI PAÑJARLLI

Original in the Malayâḷam character, recorded by a Tântrî (Tuḷu Brâhmaṇ) for Dr. Burnell : translation according to Burnell's MSS. Original, text and translation, occupies parts of leaves 130 and 131 of Burnell's MSS.

Translation

Kochâḷva Ballâḷ of Nandârbeṭṭu, hearing that a feast was being celebrated for Pañjurli in the *biḍu* in Bârardil, expressed his intention of going to witness the grandeur of the feast. He immediately took his meals and left the *biḍu* in Nandâr Beṭṭu. He passed the ban yan tree in Mangame and the *kâsana* tree in Kollabeṭṭu. He crossed a stream at Ummanoṭṭu and the Baṇṭwâlpêṭâḥ and another stream at Aḍḍanda. He approached a place called Sârasime in Mogêrnâḍ, and came to the *biḍu* in Bârardil.

The Bhûta had already entered the actor, and looked on the face of Kochâḷva and said :- "You are welcome here! I will go to you."

"To a Bhûta, that desires to come to me, I will not say nay. If you will cast aside your present from, and come to me, I will have a woollen couch prepared for you, and cause a silken flag to be raised. I will offer to you a pig made of bell-metal," said Kochâḷva.

The man possessed by the Bhûta gave him a tender cocoanut and some flowers of the areca-nut as his *prasâda*.

Kochâḷva, followed by Pañjurḷi of the Ambaḍâḍi bîḍu passed the *bîḍu* in Bârardil and approached Sâraśîme in Mogêrnâḍ. They crossed together the stream at Aḍḍanda, and passed the Baṇṭwâlpêṭaḥ, and came to Nandârbeṭṭu *bîḍu*.

The Bhuta saw the Ballâl falling, for the Ballâl fell down in a swoon. Orders were given for all the people to assemble at once, and all his caste men assembled. The *prasna*-book was referred to, and they found that the cause of the misfortune was Panjurli, who had followed *Kochaḷva Ballâl.* They asked the Bhuta to tell them what he wanted, and he aid that he wanted a dagger in his sâna. The dagger used by \the *Ballâl of Aiyyandal* (was thrown at random and) fell in *Munilamar.* He caused a gudi to be built for *Panjurli* in Mungilamar and caused the ceremony of raising the flag to be performed.

The Bhuta demanded a car, and became known as one of the Five Bhutas of *Ambadadi,* serving *Brahma.* Thus was he established in the sâna in Mungilamar.

BURNELL MSS.–NO. X.

THE ACTS OF PILICHÂMUNḌI

Original in the Malayâlam character recorded by a Tântri (Tuḷu Brâhman) for Dr. Burnell translation according to Burnell's Mss. Original text and translation, occupies leaves 131 and part of 135 inclusive in Burnell's Mss.

Translation

A man named *Manju Punja* obtained a piece of land called *Tumbejallajanana,* and cultivated one crop on it. Depredations committed by thieves became very great till not even a single tender cocoanut remaind on the ococanut trees. The paddy stored in the yards did not remain, and there was no paddy in the rice-fields. Manju Punja told his eldest daughter that he would introduce a Bhuta that would be able to put all the thieves to death, and that he would go to the *kingdom of Baloli.*

He took his food, and tied a turban on his head, and put on his best dress. He passed *Tumbejalajanana* and came to the kingdom of *Baloḷi.*

Baloḷi saw him and said to him :- "On what business have you come here, Manju Punja?"

"I have obtained a piece of land called Tumbejalajanna, but the ravages of thieves have become too great for me, and I, therefore, ask you to give me a Bhuta that can put the thieves to death", said Manju Punja.

"What Bhuta shall I give you?" said *Baḷoli.*

"There is the Bhuta *Pilichamundi* worshipped by you. Give him to me", said *Manju Punja,* and he gave three hundred, *pagodas* to *Baloḷi.*

When he saw the money, Baloli entirely forgot his Bhuta. He

ordered a *pancholi* betel-leaf to be brought, and the exact figure of the Bhuta to be drawn on it, and he gave it to *Manju Punja* and said : _ "Take this Bhuta to *Tumbejalajanana* and worship it with all your heart".

Manju Punja returned to *Tumbejalajanana,* taking the Bhuta with him, and worshipped it with all his heart. The Bhuta killed the eldest daughter of *Manju Punja, Manju Punja* himself and a woman named *Gange* at the end of six months, one year and two years.

"We can no longer worship this Bhuta in a house where there are children and relatives" said the inmates of the house, and taking the Bhuta to the foot of a tree producing stone-berries, worshipped it there. The Bhuta required that the sâna in *Tumbejalajanana* should be furnished with a dagger, and established himself in that place.

When he was about to leave it, he lighted a bell-metal lamp and shouted out aloud. He ascended the hill at *Aḍḍanda,* passed *Irandalpatta* in *Mijar,* and stopped at the village *Kumpadavumura.* He left it and passed *Bollibeṭṭu,* and came to *Perar,* people by hundred men. He was the Bhuta *Balandi* and *Brahma* of *Maribettu.*

He demanded that his sâna should be furnished with a dagger. The hundred men *Perâsabettu* asembled on the hill of *Mâribettu* and areca-nuts were heaped. A sand built in that place, and the Bhuta became known as the umbrella (protector) of the hundred men.

He left the land of the hundred men, ascended the hill in *Aḍḍanda,* and came *Bollimarguttu.* The people wondereed what the cause of this unforeseen misfortune ..... and referred to teh *prasna*-book.

The Bhuta required that a palace should be built for him, and the dagger used by the hundred men (was thrown at random and) fell in the village *Mukkoḍivalakuḍa.* The Bhuta caused his *sthana* to be built in that place, and finally settled himself there.

BURNELL MSS.–NO. XI.

THE ACTS OF TOḌAKINARA

Original in the Kanarese character : transliteration by Mr. Männer : translation for Dr. Burnell translation according to Burnell's Mss., checked by Mr. Männer. Original text and translation, occupies leaves 139 and part of 135 inclusive in Burnell's Mss.

Text

Toḍakinâra Paḍḍana

Kiḷu kâñchi woñji, Mêḷu kâñchi woñji, kâñchikaḍaṅga daaramane woñji, auḷu udaya - Dharmada - arasu. Âru puṭṭuni Kekkei udda malligeḍu naḍapei sampigeḍu yêlu warsa nirenḍu, gaḍḍa battunḍu, Kali kaledu śiri waḍyere yêrenderu darmadarasuḷu. Gaṭṭada ayere naḍuḍu, Bijanakaroḍu kelesi mage Binâḍikâre uḷḷenderu chakri dâkuḷu. Eïku udda boṭṭuge mâni Kaḍapuḍiyeru gujjari tareda kiru woli tarpuḍiyeru, muḍayi dombugu paḍayeru paḍḍayi antara dombugu deppâyeur, kaḍe koḍi tuṇḍu malpâyêru, kelesi puḍarugu wôle barepayeru, unḍi nuppuḍu tutti kunṭuḍu gaḷigegu baroḍu anḍuḍu bareyeru. Wôle woñji mani keikru kordu ayâgu sambala koriyeru. Aye Kâñchikaḍaṅgada aramane buḍiye, kelesi illaḍegu wôle konḍu koriye; aye wôle tũyi gaḷigegu lakkiye bâḷu pâḍi bokkaṇa dette, muga supi kannaḍi eitu pâiye; gunḍu katteri, pârenḍi baḷu ainu mâta pâḍiye, mâni beriye batte, kâñchikadanguda aramanegu batte. Dharam-arasunu tûye, kei muggiye; battinayṇ yeḍḍe aṇḍu anḍuḍu panḍe. Nina kula jalmada bêle benla anderu. Châvaḍida naḍuṭu nalu karuda mukkalige ittunḍu .... dípâyeru dattu balattu jagaṇa jôti pottâyeur, worla ari wonji târâyi iretu dípâyeru gellanda ghaṇṭe nôpâyeru, bori saṅkala uripâyeru, tânu arewâsi eitâyeru mukkaligeḍu kuḷḷeyeru, muttuḍu deso pâḍunḍu, ârati ânḍu. Kelesi

muṭṭa battè paṇṇeḍu bêle maḷte. tareḍḍu pattinawu Kârmuṭṭa maisingâra bêle maḷte. Kelesi muṭṭi dôshogu ḍane maḷpoḍu anderu châkriḍakuḷu. Arasulu yenneḍu sudda niruḍu jalaka awadu anderu. Tanu kaṭṭayi kere unḍu. nalu nalu Kaita kopparige dipayeru, sara kaḍya chanḍi niru kopparigegu meipayeru. Padrâḍ katta kanakḍ bendur keipayeru, sara kandelu bendru arasu tareku meipayeru, sara kandelu chandir maipayeru. Shri mudi gaṭyer woltu paṭṭe awuanderu chakridakulu. Kawura kariya paṭṭe Bolura bolya - paṭṭe sopu kamabati, iremadure paṭṭe munkuda suyilugu munnudu gawuda pari paṭṭe, kannu niruḍu nanetṭi paṭṭe ugurudietu dengi paṭṭe awoḍu anderu arasulu; awen chakaridakulu kondttudu eitu chandi dettunḍu. Yenku eitawodu enderu; eiku yeln pettige kuntu konḍatteru. Yelu pettige bangara kondatteru, kuppiditti parimalu kondatteru. dharma arasu. parengi manetu kulluderu. Kuralugu padaka yeraodu naḍuku dâbu dindu kebiku muttuda chainun yerundu birelugu suryamuttu mudreda ungila yerundu, kekkilugu chakrasara paḍondu, kaik danḍe dited, tareddu karu muṭṭa bangaruddu singarandu. Arasulu Tulu rajyada gaṭṭa jappoḍu tuludakulenu tuvoḍu anderu. Wolu jappuni andudu chakridakuleda, Jetteru jappunaga Bandadidu Somanatha deweru balli inderu.

Balli inderu; apaga yerute Seṭṭegâre nalu sawira yeru koṇḍadu Gaṇḍapeṇḍâra bardina malleḍḍu japperu; einu tûdu Dharma-arasuḷu Channamaṅgaḷe Chaluwarâye inpi yeruta mittu kuḷḷuderu, wolagâyeru, mâyoḍu kuḷḷuderu. Subrâya dêwere staḷogu battunḍu. Peiru jappunaga Subrâya dêweru tûyeru. Deiwa dêweru nâge Berme tanaḍḍu malle dânti jâguḍu yêru jappuni anderu. Châkṛidayaḍa paṇḍini : oḍḍaṇaḍu kôṭe gorâwaḍu, sapaḷoḍu dari gopâyeru; gôḍeḍu kaṭṭi barchi dipâyeru; arasu mâta poḷtudu batteru. Subrâya dêwere staḷogu battudu dêwasthanogu poggiyeru. Mûji suttu bali betteru, einu dinata ayana tûyeru. Aḷtu yeruta mittu Kumâradâre Matsyatirtha kaḍateru, kôṭelâ Kêpâḍi Gaṭṭala Kaḍatuḍu, Wiṭṭlagu botteru. Pañchaliṅga dêwerenu

tuyeru Wiṭṭla Bâkimârudu nâlu sâwira yerunu taḍewoṇḍeru; pullere lakkiyeru, Wiṭṭla Bâkimâr Kaḍattudu Bossawaguḍilâ Kaḍambi dêwastânalâ, Salêtûra dêwastânalâ kaḍateru. Maduṅgara gôḷidauḷu portu kartuṇḍu. Yeru pâlaya poyyeru. Aḷtu pullyakelogu lakkudu Dharmada-uggelu daḷpa pâlya poyyeru. Kannandûru Poyyedâru einu kêṇḍeru. Akkâji Mâmûji kâloḍu nama hiriyeru are kattudu âḷuderuge, kudure kattudu sâṅkuderige nama kâloḍu yeru kaṭṭadu sâṅkoḍu andudu Poyyedâru yeru koṇḍariyere pidâḍiyeru. Tana *bûḍu* kaḍattudu paḍikâluda aṇe pattiyeru. Dharmada Uggelu dalpado paḍpugu batteru; nálu sáwire yerunu tûyeru; tana kaṇṇugu woñjila samâdu tôjuji. Î Dharmada-arasu wolagâti Channamaṅgaḷe Chaluwarâye inpi yerunu tûyeru, â yerunu detteru; krayogu dettudu koṇḍu bottudu toḍa kukkuḍu kaṭṭiyeru. Niruḍu jattudu japogu kuḷḷiyeru. Poyyedâru aḷtu bannaga yeru ijji, mâyatuṇḍu. Yeru pôndundudu ariyeru. Jâtaka-graha shôdhane tûnaga, awu Bhûta kuḷḷudi yeru, Bhûtada mâya âtuṇḍu aududu tôji battuṇḍu. Â ghaḷigegu Poyyedâre ḍoppa Nambe beide, âya yejjeḍu Bhûta jâgadarike battuṇḍu; âye kâjô andudu lette, Poyye dárenu lette; yeṅkuḷu wâsâye yenunu koṇḍatteru, yeru îregu tikkuji; yeṅkuḷu yeru-[56]

Translation.

There was a lower Kâñchi and an Upper Kâñchi, and a palace called Kâñchikadaṅga, in which King Dharma was born. He was born on a heap of *mallige* flowers, piled up a as high as a man's neck, and on a heap of *sampige* flowers piled up as high as a man's middle. Seven years passed, and then a beard appeared on his face!

"Who can shave me?" asked king Dharma.

"On the other side of Ejanagar[57] on the *ghâṭs* there is a barber called Binnaḍikara," said his servants.

King Dharma sent a man to Udda Beṭṭu, and made him bring some small palm leaves, and put some in the morning sun,

and some in the evening sun. He then made him cut both the ends of the leaves, and ordered a man to write a letter to the barber :-

"You must start immediately without attending to your meal or dress".

Thus was the letter written. It was given to a messenger, to whom King Dharma paid a fee. The messenger left the palace of Kâñchikadaṅga, went to the barber, and gave him the letter. The barber started immediately. He opened his bag of razors, in which were a looking glass and round scissors and also a European razor. He kept these all in his bag, and followed the messenger. He came to the palace of Kâṇchikadaṅga, where he saw King Dharma, who saluted him.

"It is well that you have come here. You had better attend to your duty, according to the custom of your caste," said King Dharma.

A European chair with four legs was placed in the middle of the floor. Two *jagana* lamps were placed on the left and right of it. One *sêr* of rice and a cocoanut were put on a plantain leaf. And then the ringing of a bell was heard, and a conch-shell was blown, and swishes were waved over the king, who sat on the chair in half-dress. Pearls were cast, and lamps were waved before his face. Then the barber came up to King Dharma and shaved his face and then shaved him from head to foot.

"What is the remedy for the sin of touching a barber?" asked the servants.

King Dharma replied :- "It is necessary to rub the body with oil and to wash it in water. I have constructed a tank for the purpose."

He made his servants bring a large pan and a thousand pots of cold water were poured into the pan. Then he made them warm the water with twelve bundles of fire wood, and pour the thousand pots of warm water over his head, and afterwards a thousand pots of cold water.

"Whence are the silken cloths to be brought to wipe the water from your head?" asked the servants.

"A black silken cloth manufactured at Kâvûr, a white silken one made at Bôlûr, a silken cloth called *sopu kambati*, a silken cloth made at Îrawadûra, a silken cloth of which one piece would stretch to three hundred *gávudas*[58], a silken one which can he soaked with a tear, and a silken cloth which can be hidden between the nail and the finger, are requiredö said the king.

All the silken cloths were brought and the king dried his head with them. Then be ordered his servants to dress him. Cloths kept in seven boxes were brought to him and also jewels kept in seven boxes, and scents kept in bottles. King Dharma sat on a European chair and made his servants decorate him :- an ornament round his neck; a golden belt about his waist; pearl ear-rings in his ears; a ring with a pearl in it as bright as the sun, and a ring with a seal on his fingers; a second necklace round his neck; and a large golden ring on his arm. Thus was he adorned with jewels from head to foot.

Then King said that he wanted to descend to the Tuḷu country and see the Tuḷu people, and he asked his servants :- "Which is the way down the *ghâṭs*?"

He started to go down, but on his way he was opposed by Sômanâtha at Baṅgadi and by (the god) Chikkarâya at Shirari.

It happened that a dealer in cattle, a Seṭṭigâre, with a herd of four thousand oxen was descending from the forest of Gaṇḍapeṇḍâra. King Dharma mounted an ox named Channa-maṅgala Chaluvarâya, belonging to the Thettegara. This he did by magic and the herd descended by the way of the temple at Subrâmanya.

The god Subrâya saw this and asked his attendants :- "Who are the people coming down here, where there are no *dêwas*, nor gods, nor *nâgas*, nor Bramhâ (Bhûtas) superior to myself?"

He made his servants build a fort of shields round his temple, and place crossed swords upon it. King Dharma broke

them into pieces, came up to Subrâya's temple, and entered it. He circumambulated the god thrice, witnessed for five days a feast of the god, and then he mounted his ox and passed by the river Kumara and the Matsyatîrtha. He passed by Inglika Fort and the Kêpâḍi Ghâṭ and arrived at Iṭṭal[59], where he saw the god Pañchalinga.

That day the herd of four thousand oxen halted in a paddy field called Bâkimâra in Ittal, but next morning King Dharma and the herd left the place, and passed on by a place called Bassavagudi. He then passed by the temples at Kadambi and Sâlêtûra, and it was getting dark when he reached a banyan tree at the village Muduṅgara. Here he remained that night and started early in the morning with the herd, and stopped near a well, called after him, Dharma's well.

The news became known to the Poyyedâr of Kunnandûr.

I have heard that in the reign of Akkâji Mâmûji, our ancestors had elephants and horses; and now I shall be glad to possess an ox," said the Poyyedâr.

He started for the well and passing by his *biḍu*, he ascended the hill Paḍikâla, and came to the plateau of Dharma's well, where he saw and examined the four thousand oxen. But he could not find one fit for him. Then he saw and examined the ox Channamaṅguḷe Chaluvarâya, upon which King Dharma was sitting, and bought it. He took it to a mango tree, where the ox was tied up, and then the Poyyedâr went down to a water-course and sat there to perform the ceremony of *japam*. On his return the ox that he tied up was missing, and he cried aloud that he had lost his ox. He then referred to his *jatakam*[60], and found that it was the ox on which the Bhûta Dharma Arasu[61] had sat and had concealed it.

Nambe, an attendant, who had followed the Poyyedâr, became possessed by the Bhûta and came trembling and cried aloud "*kâjô*."

He said to the Poyyedâr :- "You have bought the ox on which I sat, and now you cannot find it ; but I shall cause it to be found. For this kindness, I want a *matham* in this country".

Thus spake the Bhûta through Nambe and then the ox, which had disappeared, appeared again before the Poyyedâr.

The Poyyedâr made his servants build a *matham* in Upper Kannandûr, and a feast was performed in honour of the Bhûta. And as the servant Nambe had become possessed of the Bhûta on the banks of a water-course the Poyyedâr named the Bhûta, Toḍakinâra.

Baṇṭs from three neighbouring villages came to see the Poyyedâr's festival, and while they were on the road a man became possessed by the Bhûta and called the Poyyedâr and said :-

"This is not a *matham* fit for me. People from three villages are collected here, and I want two separate *mathams* : one for your use, and one for the use of the people of the three villages. Whom can you induce to build them? Who will consent?"

The Poyyedâr and the people of the three villages thought for a while about building a second *matham*. There was a fit place in a plain called Uḷkuñja, and there a *matham* was built and a festival performed in the presence of the Poyyedâr and of the people of the three villages.[62]

Some years afterwards Toḍakinâra[63] ordered his attendants to be ready to make a march, as he wanted to bathe in the Western Ocean, and was accompanied by one Ullatti of Ammanûr.

She said to Toḍakinâra :- "If you are going to take a bath in the Ocean, I shall follow you".

When he heard this he orDêred his servants to bring a palankin for Ullatti and seated her in it, while he mounted his ox Channamaṇgaḷa Chaluvarâya. That same night he and she with all the servants - Pilichavaṇḍi, Jumâdi, Durgalaya, Verkadi, Mitta

Mugeraya and others - started from the temple, and arrived at Ullal, where they bathed in the Ocean.

After bathing they all went to Uliya, where there is a white *chapal* tree, and beneath this Ullatti's palankin was put down, and here it was that she asked Toḍakinâra for a *matham*, as that place is cool one.

Toḍakinâra ordered the eight tenants of the land-oil-makers, Kônkanis, Native Christians and others - to build a *matham* there, and they built one. A festival was performed in honor of both Ullatti and Toḍakinâra at this *matham*.

Toḍakinâra used to call her 'sister', but the year after the festival he said to her :- "If we live together in one *matham*, the people may scoff, so you had better have this one to yourself, and I will make the eight tenants of the land build a separate one for me in the West".

He ordered them to build him another *matham*, and they willingly built one in the West.

Ever since, their festivals are performed in both places even to this day!

1. Todakinar 2. Mudader (Kala Bairava).

BURNELL MSS.–NO. XII.

SARĀLA JUMĀDI

Original, in the Kanarese character, occupies, text and translation, leaves 143 to 148 inclusive of the Burnell MSS. Translation according to the Burnell MSS.

Translation

There is a village called Sara-Beliyûr[64], in which there was a shed. In this shed Sarala Jumâdi washed his feet in water from a pot made of bell-metal; he washed his face in water from a silver pot; he chewed betel from nuts placed at the door. A feast is performed to him at the shed, which was built at the cost of a thousand people!

Sarala Jumâdi left Sara-Beliyur and came to Brahmâ's abode, and passed it by. Soon afterwards he came to the abode of a god at Kariya, and passing on he visited the Bhûta Sittisvarî, residing in a *guḍi* at Kandel. He then passed by a temple, built by Brâhmaṇs, and by the plain at Adda, and went on to Mugêrnâd, where he visited six Bhûtas and two gods. He passed by the *biḍu* at Bardala, and the banian tree at Mantame, and the rock at Adda, and came to the *châvaḍi* at Yirandabettu. He took possession of a *matham* at Alaṅgar, and passed on by the *tirtha* of Yill Bhavo, near the *matham* there. He came to the sand-bank at Panimugêr and visited a god at Panumbûr in the west. He also visited a god at Nandar in the east, and three Brahmâ Bhûtas at Urimanel. He crossed over the sand-bank at Panimugêr, and passed by a *busti* (temple) built by a Seṭṭi, and a temple built by a Brâhmaṇ, and by the Kañchikar Keri. He passed along the cobbler's street, and came to the garden called Nandana Vaṇa, where he spread disease among the houses of Kujumba Dêre

and Tańkara Baidya. They caused a man to refer to the *praśna*-book, and in it was found the words :-

"It is the Bhûta Jumâdi who has spread disease."

Also it was found :- "If a festival be performed to him in this village, the disease will be cured."

The people of three quarters in the village gathered together, and under the jack-tree, where the cock-fights are held, they offered a sacrifice to Jumâdi in a shed.

"It is sufficient for me, is this feast; but I want a *sánam* also," said Jumâdi.

The people of the three quarters had a committee and built a *sánam* for Jumâdi at Nandana Vaṇa. A flag was raised, a car was made, and a feast was performed at Nandana Vaṇa.

Sarala Jumâdi left that *sánam* and came to Sara-Puliṅkadimâra, where there are a thousand houses. He passed by Kalla-Botti-Kayeri, by the stream Ummana-Botti-Târa, and by the old fort at Ambadâḍi, and came to a banian tree at Mantame. He had with him his servant Baṇṭa, and went on to the *biḍu* at Nandar-Bottu, where lives Kochaḷva Ballâḷ. Jumâdi spread disease in that house. Then the Ballâḷ made a reference to the *praśna*-book from which it was known that Jumâdi had arrived and had made the people sick.

"If the disease is to be healed, food must be given to Jumâdi, and a *pûja* with flowers must he performed" said the *praśna*-reader.

The Ballâḷ promised all to the Bhûta and soon afterwards the disease was cured. After this Kochaḷva Ballâḷ regularly performed the feast of Jumâdi.

In the next year Jumâdi said to Kochaḷva :- "It is not proper for you to perform the feast alone. It will be better for you and the people of Ambadâḍi Mâgne to build me a *sánam* together"

Kochaḷva Ballâḷ and the people of Ambadâḍi Mâgne built a *sánam* together on a rock at a place called Lâker, where a feast

is performed once a year.

In the year following Jumâdi said :- "This place is not fit for a *sánam*, therefore I want another one."

So the people of Ambadâḍi Mâgne and the Ballâḷ built a *sánam* at another place called Maṅgalimâra, and a feast was performed there.

In the year after that Jumâdi left that village and came to Kodigrâma Mâgne, and going to a place called Parari-guttu, he made the people sick. They referred to the *praśna*-book, and it was found that it was Jumâdi, who had made them all sick.

They at once asked of the *praśna*-reader :- "What is to be done now?"

Said the *praśna*-reader :- "A *sánam* in your village is wanted : this is his desire!"

Upon this an appropriate gathering was held by the householders.

"Sickness is spread in our houses, because Jumâdi wants a *sánam*. So is it found in the *praśna*-book," said they to the villagers.

Then the villagers folded their hands and besought the Bhû ta, and said to the house-holders :- "This sickness is now in your houses, tomorrow it will be spread over the whole village. Therefore you of Parari-guttu and we of Kodigrâma Mâgne must build a *sânam* together".

On the hill at Parari a *sanam* was built, and a festival was performed there.

In the next year Jumâdi left Kodigrâma Mâgne and passed by Jumbê. There is a place called Kolla-Botti-*Sánam*, where there was a woman named Dêvî Baidyatî, a toddy-drawer by caste. Jumâdi made the people of her house sick. She referred to the *praśna*-book, and it was found in it that the evil was due to Jumâdi. She cried out to the villagers, and they all came to her house and saluted the Bhûta. The sickness in her house was healed, and

accordingly the villagers promised the Bhûta a *sánam* on her land. Thus was that sickness cured! A *sánam* was built on Dêvî's land by Dêvî herself with the assistance of the villagers, and a feast was made.

Jumâdi left that *sânam*. There is a temple to the god Varadêśwara at Paraṅgi-Petta. He passed by that temple. There is a place called Somanâth Katte. He passed by that, too, and came to Adyan-guttu, where there was a Baṇṭ named Dugga Baṇḍâri. Jumâdi made all his household sick. The Baṇṭ referred to the *praśna*-book, and it was known that the evil was the deed of Jumâdi. The Bant called the villagers together; and then spake Dugga Bandari to the villagers :- "My household became sick, and when I referred to the *praśna*-book I came to know that it was Jumâdi's doing. He wants a *sánam*. What is to be done for this? I cannot do anything without your permission."

"The sickness came to-day to your house; tomorrow it will come to ours. Therefore let us build a *sánam* together," said the villagers.

All of them together built a *sánam* at a place called Sara-Bari on the banks of a water course, where a feast was performed. Jumâdi left that *sánam* in the following year and came to the *biḍu* at Kannûr, where he spread disease. The people there are Ballakulu by caste, and they referred to the *praśna*-book, and from it they came to know that it was Jumâdi's doing; and moreover, it was found that if the sickness was to be cured Jumâdi wanted a swing to swing on at the *biḍu*. Then the Ballâḷ of the place promised the Bhûta that he would get him a swing at his house when the disease was cured. The sickness ceased, and a swing was hung up. The Ballâḷ began to make *pûja* there with only flowers.

Jumâdi left the *biḍu* and reached Jappu, near Mangalore, where there is a ferry called Kanê-Kariya, but which was then called Nuppamâra-guttu. The ferry was managed by two brothers

named Kocharal and Syâmparal. When Jumâdi arrived, he went to their house and made all the people sick. They referred to the *praśna*-book, and it was known that Jumâdi had done the evil, for which the remedy was to build a *sánam* for him.

They called the villagers and said :- "Our household is sick and it is known from the *praśna*-book that it is Jumâdi who has made them sick, because he wants a *sánam*. Therefore we inform you."

"Whether the sickness, which is in your house, will come to us or not, we cannot say: therefore let us build a *sánam* together," said the villagers.

All of them together built a *sánam* for Jumâdi at the place called Kanê-Kariya, and gave a feast to him.

In the next year he left that place and came to Attâvar, where he entered a *sânam* at Pergadê-bettu, and then went into the treasury, and made the people there sick. They referred to the *praśna*-book, and came to know that it was due to Jumâdi.

Then the head of the house asked :- "What is to be done?"

"If you want to let your people get better, you should build a separate *sánam* of your own" said the *praśna*-reader.

Then the treasurer sent for his neighbours, and when they had all come he said to them :-

"If my house the people are all sick, and it is known to be Jumâdi's work, because he wants a *sánam*. What are you going to propose?"

"We cannot say whether the sickness which is spread abroad in your house will come to us or not. Therefore let us build a *sánam* together," said the villagers.

They all prayed the Bhûta to heal the sickness, in return for which they built a *sánam*. Then the sickness was cured, and they all built a *sánam* together, where a feast was performed. And a feast is performed there once a year to this day!

BURNELL MSS.–NO. XIII.

MUḌADÉR (KÂḶA-BHAIRAVA)

Original in the Kanarese character. Original text and translation, occupies leaves 149 to 158 inclusive in Burnell's MSS. Translation according to the Burnell MSS.

Translation.

There were four Bairâgîs, who said to each other :-

"We have seen the ocean in the East, and now we want to see the ocean in the West."

So they put on ashes, took a bag and went a-begging. Their family Bhûta was Kâla-Bhirava.

They went to Mugêrnâḍ and passed by the Bardala-biḍu. They passed by the rock at Addala, and the *châvaḍi* at Yirauda-bettu, where they saw the sun set, and where there is a tank called Dindu-kirê. There they stopped that night. They built up three stones for a fire-place, and cooked, and took a meal there. Early in the morning they rose and bathed in the tank, and put on ashes.

The Bhûta Kâla-Bhairava, who had followed them, became a reddish cow, and they met her grazing. When the four Bairâgîs saw her, they said they would milk her, and so they took a rope and tied her up. Then they brought a vessel, and milked the cow. While they were milking her, they saw water coming from one of her teats, from, a second came milk, from a third blood, and from the last nothing.

They referred to the *Sástras*, in which they found, that the Bhûta Kâla-Bhairava had followed them, and that the cow was the Bhûta. They thought a while, and brought one of the three

stones, of which they had made a fire-place and established it as a place of prayer. And they prayed to the Bhûta :-

"You had better make the acquaintance of the neighbouring villagers and get your food, and living from them."

They also told the Bhûta to remain in the stone; and then left the place, and passing by Dîndu-kîrê went to Pangûr. They passed by a *basti* (temple) built by the Sêttis, and by a temple built by Brâhmans, and they passed by the Kañchigar-keri, and the cobbler's street.[65]

Saṅkara Baidya's house was at Nandana Vana, where they put up. A dream came to the Bairâgîs, while they slept that night, in which the Bhûta Kâla-Bhairava said :- "I want a *sânam* here."

They got up next day, brought one of the three stones from the fire-place in which they had cooked, and established that Bhûta in the stone and prayed to him :-

"You had better make the acquaintance of the villagers here and get your food and offerings from them?"

They left that place and passed by Nandana Vana, and came to a place called Pulińkedimâr, where there was an old fort, which they passed by. There was a *bidu* at a place called Nandere-bettu in the village of Ambadâḍi, which they passed through, and then they came to Kudigrâma Mâgna. They passed by the temple at Perivedi, by the village of Tumbai, and came to the village of Tujer. They passed by Kiroḍibannakutê Barke, where there was a nameless tree, under which they put up. That night they had a dream that the Bhûta wanted a *sánam* and that a feast was to be performed. They arose next day and prayed to him :- "Take your food and have a feast in your honour here."

They established there a stone, which was one of the three stones from their fire-place. Then they left the Kiroḍibannakutê Barke and the passed by the Varadêśvara Temple, and by the water-course at Arkula, and then by Addyara Mâgne. They passed by a stream at Maikal, and them by Sarakula Janana Bîḍu,

where there was a *kambla*[66], and they visited the hut of a Bhûta called Mañagabbe Dêva in the corner of the field. A Bhûta called Giravu met them at Ganada-bettu, and they saw him. Then they passed by Nantûr Kari Bettu, and came to a tank called Kattalê Puvêdi Keḍu, which is at Bazâl, where they took a bath, washed away their ashes, and left as soon as they had bathed. They saw sone girls at Bajâl [?Bazâl], and they stood awhile at the ferry of Bajâl. Then they sat down in the boat which came first, and crossed the Bajâl ferry. They went to Pariyâla Mâgne, and leaving it passed by a stone which was used for putting flowers on. They passed by Bolma Yarandale Patta, and by Mulara-guṭṭu, and by the *kamblá* at Mulara. Then they ascended the bill of Kallada, and passed by Mair Mendyar, visiting the Bhûta of the Badamakula at Badûr.

At that time the sun was setting, and so they lodged at a Kotakâr's house, where one Saṅkaru Baidyadi had put some rice in a pot and was washing it. When the four Bairâgîs came she stopped washing the rice, ran to the house, and gave them a handful of rice in a flat basket. When they saw it, they said :-

"We are not beggars; we are travellers going to Malabar in the South. You had better give us five *kondê*[67] of rice out of what you are washing."

She gave it them and they put it into a vessel, boiled it and ate it up. They also made their beds there. In the morning they rose and called Saṅkaru Baidyadi, and told her to come near to them. She did so, and they asked her how many sons she had. She replied :-

"I have only one, named Siddamarda Baidya."

On which they said :- "We go to Malabar and shall return, and in the interval your son should not be married. On our return, we will teach him the details of our *sâstram*, and give him a *mantra* about a Bhûta. Until then he should not be married."

Having said thus, they went in the morning. When they

came to Saṅkaru she was poor, but no sooner had they gone than she become rich. Then the people of her village agreed together and also those of her caste, and having collected together they called Saṅkaru Baidyadi, and they said to her :-

"We wish to have your son married : what do you say to it?"

Then she replied :- "Four Bairâgîs have gone to Malabar in the South, and before they return the marriage cannot be performed."

"You accept the advice of boys begging in four houses, but not that of your own caste," said they. "The advice of the beggars cannot be accepted."

So the people of the caste married him by force. In the year after the marriage the Bairâgîs, who had gone to Malabar, returned, and they reached her house, Saṅkara's daughter-in-low, the wife of Siddamarda, was washing rice. They came up to her and stood in the yard, and said to her :-

"You were not here last year, but you are here now. What family do you belong to? Whose wife are you?"

"I am Saṅkaru Baidyati's daughter-in-law and wife of Siddamarda Baidya," said she.

They became angry, and just then the sun set. They descended the steps of the yard, and went to Mangar (Bober) Ferry at Ullal.

They stood awhile by the ferry. In the meanwhile the wife of Siddamarda, having washed the rice, went inside, and informed her mother-in-law that four beggars had come.

"They inquired who I was, and I answered that I was the daughter-in-law of Saṅkaru Baidyati and the wife of Siddamarda Baidya. When they heard this, they went away and descended the steps of the yard."

Then Saṅkaru Baidyati came to understand that the mendicants were the Bairâgîs who had come the year before.

"They advised me not to marry my son when came last year, but my caste people have him married by force. And now they have come again, and, having heard of this, they have gone away." Thus thought she.

It was evening, and the Bairâgîs sat a while at the Bangar ferry, because there was no boat in which to cross the river. Then by their enchantments the waters separated and left them a way for passing over. Thus they crossed the river. Then came Saṅkaru running and crossed the river, in which the water was as high as a man's neck, and went to the Bairâgîs, bowed down to their feet and their hands, touched their chins and heads and prayed to them :-

"Do not heed the faults which I have committed. Every mistake is mine!"

The Bairâgîs, who had set their faces to the North, did not turn them to the South, but as they could not bear her persistence, they tore off a *japásara*[68] of Vignêśvara, and, taking it in the left hand, gave it to her behind their backs. She took it home and put it on her son's neck. As the *saram* (rosary) had been presented with blessings, his mother gave him the name of Upadêsi-Marda Baidya, and she made the people build a *sánam* called the Kotêkâr's Sânam, and appointed her son to do the *pûja* there and made him perform it.

In the following year she called all the villagers together and said :-

"Four Bairâgîs were travelling to Malabar in the South, and passed by here. When they first came to me, I was poor, as is known to the whole village. They came to me while I was washing rice. I thought over the matter to myself a while, and as they had come in the evening, I offered them as much rice as I could give, according to my ability. But they did not take it, and said :- 'We are not Bairâgîs who beg in four houses, but we are going to Malabar in the South,' and moreover. They said :- 'It is better

that you give us five *kondés* of rice out of that which you have been washing.' I gave it them, and that day they put up in my house. They rose early in the morning next day and said to me :-

" 'How many sons have you?'

" 'Only one, named Siddamarda Baidya,' I replied.

"They said :-

" 'Your son should not be married until we return from the Southern parts. As soon as we return we will teach him the details of our *śâstram*, and after that he may be married.'

"They went on to Malabar, and after departure I become somewhat rich. The matter was inquired into by my caste people, The Kotekars, and they gathered together in my house, and made me marry my son by force. In the following year the same Bairâgîs came back to my house, and when they arrived, the wife of Siddamarda Baidya was washing rice on the brink of the well. While she was still washing it, they came up to her and said:-

" 'When we came here last year you were not here, and now you are here."

"They also asked her whose wife she was. She replied that she was the daughter-in-law of Sańkaru Baidyati and the wife of Siddamarda. Having heard this the Bairâgîs went away angry. They started to cross the ferry at Jappu, and I went after them running, and took hold of their feet and hands, asking pardon for every mistake I might have made. They did not turn their faces to the South having set them to the North. A japâsara of the god Vignêśvara was torn off one of their necks and given me behind their backs and also the Bhûta Mudatâya[69]. They told me to take them, give them to my son, and set him to worship accordingly to my own ideas. I did as I was told and put she *saram* round my son's neck and gave him the name of Upadêsi Marda Baidya.

"Acting under their orders, I had to built a *gunda*[70] for the

god (Vignêśvara) and a *sánam* for the Bhûta (Mudatâya), and I now wish to hold a feast in honour of the Bhûta. I cannot do this without you villagers. In your presence and accordingly to your ideas the festival must be held."

Thus said she to the villagers, and having heard her they all held a feast together. From that day to this the feast is held in honour of the Bhûta Mudatâya at Kotâra near Sômêśvara.

A feast was held at Kotâra, and the Bhûta went to visit the god at Sômêśvara, circumambulated the god at noon, and then he became a cock and crowed on the top of the temple.

Then the god said : - "This Bhûta, eating flesh and drinking liquor, does not leave me room to turn round."

The Bhûta replied to the god : - "I live by taking flesh and liquor, and I live without them too."

He descended from the temple of Sômanâtha (Sômêśvara), and passed by nine tanks. There were two places on the way, called Karmarkad and Uṅghermath, and he passed by them, too. He passed by Posa Aṅgaḍi, and came to a palace at Ullâl. Here he saw one Chanta who had two riding elephants to ride, and he made the elephants sick. They neither drank water nor ate the grass given them. Then Chanta referred to the *praśna*-book, and found that the evil had been caused by Mudatheye (Mudader). Then Chanta asked his servants who was the proper man to exorcise the Bhûta.

"There is one Siddamarda Baidya at Ullâl. He Should be sent for," said the servants.

Chanta sent for him, and the messenger said :- "Siddamarda, your Bhûta has made Chanta's elephants sick, and we have found from the *praśna*-book that you can exorcise him."

The Baidya came with the messenger, and Chanta said to him :- "Your Bhûta has made my elephants sick, and you must pray to the Bhûta."

Then the Baidya took a pot of water to the elephants' stable,

and Chanta said :- "If the elephants get better I will hold a feast in honour of your Bhûta at the elephants' stable."

Then the Baidya took the water in his hand and sprinkled it on the elephants and prayed to his Bhûta to step the elephants Sickness at once. Then the elephants which were lying down stood up immediately drank the water poured out for them, and ate up the food that was prepared for them. Then Chanta held a feast at the elephants' stable.

One Saka Kôchal of Ullâḷ-guttu came to this feast, and said to Chanta after it :- "It is not proper at all to hold a feast to a toddy-drawer's Bhûta with all the musical sinstruments. One horn and a drum are enough! I will not take even a flower and any sandal from a toddy drawer's Bhûta. It is not proper at all to make music with all the instruments."

He returned home and when he reached Ullâḷ-guttu, Mudadêyê made his sister-in-law sick with small-pox! Then he referred to the *praśna*-book, in which it was found that the evil had been caused by Mudadêyê.

"To atone for the mistake I have made, I offer a single horn to that Bhûta to be placed in his *sânam*," said Kôchal.

The sickness departed and the horn was offered.

After this the Bhûta crossed by the ferry at Ullâḷ, and also by the ferry at Maṅger, and went to the Temple of Maṅgala Dêvî, and visited her, Then he went to Pandêśwar, where he found the god Mahliṇgêśvara walking round the temple at noon. He became a cock and crowed on the top of the temple.

Then the gôd said :- "This Bhûta, eating flesh and drinking liquor, does not let me take a turn round my temple in peace."

Mudadêyê replied :- "I can live both with, and without, flesh and liquor."

There was a Brahmaṇa called Kêśava Bhaṭṭa at that temple and he became possessed by Mudadêyê.

Some Bhaṭṭas said to him :- "If you are a powerful Bhûta get back a piece of land for us at Pachanaḍi Niru Barke, where

our home is, and then we will build a *sânam* there and hold a feast in your honour."

Then the man possessed by the Bhûta was released and the piece of land was obtained back by them. A feast, even to this day, is accordingly held in his honour.

The Bhûta went to Attâvar after that, where dwelt Manadiya and Karnika, who had twelve milch-buffaloes. He made the buffaloes disappear, as they were out grazing, with his enchantments. For seven whole days the buffaloes were not to be found, though they were searched for everywhere. Then the people referred to the *praśna*-book and it was known to be Mudadêyê's doing, so they said that they would build a *sânam* in the village, if they found their buffaloes. On the eight day all the twelve buffaloes were found swimming in a tank. So a *sânam* was built on the banks of the tank.

After the *sânam* was built, the Bhûta killed the whole family of Pergade Bannakulu at Attâvar, and it was known by the *praśna*-book that it was Mudadêyê's doing.

Said Pergade :- "Though the persons subject to death are dead, I shall build a *sânam* at Pergade-bettu if you will protect those that are still alive." They were protected and a *sânam* was built there. A feast even to this day is performed there.

BURNELL MSS.–NO. XIV.

ATTÂVARA DAIYONGULU

Original in the Kanarese character. Original text and translation occupies leaves 159 to 167 inclusive in Burnell's MSS. Translation accordingly to the Burnell MSS.

Translation

There is an ocean an water, an ocean of milk, an ocean of dirty water, an ocean of blood, and an ocean full of lotus. There is a palace built in the midst of seven oceans.

In the palace in Nâgalôka, a son was born as beautiful as a *nâgakannikê*. In Dêvâlôka another son was also born as beautiful as a daughter of the gods. They were produced, one by a heap of *mallika* flowers piled up as high as a man's neck, and the other by a heap of *sampika* flowers piled up as high as a man's middle.

About seven, or seven and a half, years passed over them that were so produced, and beards grew on their beautiful faces!

"Who is the barber that should shave us and make smooth our faces?" asked they.

"In the town of Ejanagar [(?)Bijanagar], on the Ghâṭs, there is such a barber," said their attendants.

They sent a man to Udda-bettu, and made him bring short and good palm-leaves, which were spread in the morning sun and were heaped together in the evening sun. Then both the top and the bottom were cut off, and a letter was written to the barber. The letter was given to a servant to take, who was paid for his trouble. The bearer of the letter took it and left the palace in Nâgalôka, and went to the town of Ejanagar, on the Ghâṭs, and to the barber's house, and gave the letter to the barber.

The bearer read it, and found there was written in it : - "You must start at once without taking a meal or attending to your dress."

He opened his box of razors, put a looking glass, round scissors, an European razor, and a water cup in it, and followed the bearer. He saw the boy born at the palace in Nâgalôka, and saluted him.

Then the boy said :- "It is well that you have come. You had better do your duty."

An English chair with four legs was placed in the middle of the *châvaḍi*, two *jagana jôti* lamps were placed at the left and the right of him, and a *sér* of rice and a cocoanut were placed before him. A *chaṅk*-shell was blown, and fly brushers were waved on both sides of him. The two boys sat there in undress, while pearls were sprinkled over them and a light adorned with corals was turned towards their faces. So all the ceremony was performed.

Then the barber came, and, placing a cup of water ready, he stood on the left side, and shaved the right side, and then he went to the right side, and shaved the left side, and also cut off the ends of the moustaches. He made a line for the eyebrows, and put the sign of the sun and the moon on their hearts and of Bhima Rakkasa on their backs. He polished their toe-nails and cut their finger-nails. In this way did he shave them correctly from head to foot.

Then asked the servants :- "What is to be done for putting away the sin of touching a barber."

"Oil should be rubbed on and washed off again with water," said the boys.

A Jatti[71] was sent for and oil was rubbed on them. A large pan, four hands in breadth, was placed under a white *kadika* tree near a tank built by one of the boys. A thousand pots of water were poured in and were warmed with twelve bundles of firewood,

and a thousand pots of warm water were poured on their heads, and then a thousand pots of cold water. Thus were they rubbed with oil and washed in water.

Then their hair to be rubbed with cloth made of silk, of the following kinds :- *kaber* black silk; *bober*, white silk; *sopu kambati*; *yir madurê*; the silk which is so light that it flies off three hundreds gavuds[72] at a breath; the silk that is soaked by a tear; and the silk which may be concealed between the finger and the nail. All these silks were brought out, and their hair was rubbed with them.

Then the boys asked to be dressed. Dresses were brought out of seven boxes. Jewels were also brought out of seven boxes and bottles of scents as well. Neck-ornaments round their necks, waist-jewels round their waists, *chaṅkalis* in their ears, a *chakkrasarams* on their necks, pearls lustrous as the sun on their fingers, and a signet ring, and large rings round their arms. Thus they were adorned from head to foot.

Soon after this the boys wished to descend to the Tuḷu Country, through the *ghâṭs* and to see the Tuḷu people.

For the elder boy a white elephant, like one of Airavat's, was brought out, and the elephant's keeper was sent for. The elephant was washed at the watering place called Anegundi, and was tied up in the elephant's stable. Then it was saddled. The elder boy sat on the elephant and spoke in the Ârya Language.

A white horse was brought out for the younger boy, and a groom was sent for. Then the people made the groom wash the horse at the water channel called Kuduregundi. The horse was fastened in the stable, and was saddled. The younger boy mounted the horse, and spoke in the Gujjara Language.

The elder boy's elephant and all his following started and the younger boy's horse and his following too. They asked the way down the *ghâṭs* to the Tuḷu country.

Said the boys :- The god Chikkarâya at Shiraḍi will not let

us descend, nor will the god of Mala, nor will the god Nârâyana at Rêsôl."

By tricks and cunning they descended to the abode of the god Kukke Subbarâya, who saw them descending, and said :-

"Whose umbrella and palanquin are coming? Are they Bhû tas, or gods, or Nâgas, or Brahmâs?"

Then he made his servants build a fort of *addana* shields around his temple, and place crossed swords on the fort. But the boys destroyed the fort and swords, and came down. The younger and the elder stood awhile at the abode of the god Subbarâya, and walked three times round the temple. Then the elder arranged with the younger for a battle between them and the god.

For the first day's battle the elder brother went and shot an arrow, which broke Subbarâya's flagstaff in the front of this temple into three pieces. For the next day's battle the younger went, and shot an arrow which broke the top of Subbarâya's temple into three pieces. After this they left the abode of Subbarâya, and passed by the river Kumardarê and the Matsya Tirtha. They passed by the fort at Inglika, and the place named Mugger in the Village Balaganḍ. Then passing by the abodè of the god of Kodipâḍi, they came to the Kapadi *Ghâṭ*. In the meantime they saw the army of Bill Sultân and Vîrappa Naikar, and met it, and killed the whole army of Vîrappa Naikar!

Soon after this they went to a place called Baretimâra in Yênûr, where the elder youth with his elephant and the younger with his horse, and their following, stayed the day. They spread a blanket under a white *aśvattha* tree, and the elder and the younger sat down on the blanket. Here the younger lay down, resting his head on the elder's leg, and slept in peace.

The elder said : - "I will test the virtue of my brother."

So he made his servants build a ship, with a silken sail and a mast of pearl, and it was loaded with cargo. He caused his following and his elephant to embark in the ship, and left his

brother at Baretimâra, in the village of Yênûr, and started on a voyage. Then he went to the Eastern Mountain, Tirupati, where he was invited by the god Timmappa on to the mountain.

This god's servant's name was Kâla Bhairava, whom the elder brother saw. Passing by that mountain, he went to the Eastern Ocean, and then reached the Southern Ocean though the Eastern Ocean, and then the Western Ocean through the Southern. The ship was anchored in the gulf of Kambalê, whence the elder brother went to the *bîḍu* at Aḍka Janana. All his people remained in the ship, and he went on alone.

In this place were Udda Kottari, Ballaya Pergade and Nattuṇḍa Maranayage. They had a nephew, one Kañjambu Kulyar. Kañjambu Kulyar went in the morning to the plain of Sire to fetch some leaves for preparing cakes. The elder brother followed him, and while Kañjambu Kulyar was cutting the leaves in the plain of Sîre, the elder brother became a white cock and crowed!

Kañjambu Kulyar said : - "This may be useful for a cock for fighting."

He tried to seize the cock, but it was not be caught. It looked near, while it was far from the hand. In the plain Sîre his fate was unfortunate and his cunning vain, so Kañjambu Kulyar fell to the ground, and he who had gone out in the morning had not returned at sunset. Then a man was sent to search for him, and found him lying on the plain of Sîre, whence he was carried to the *bîḍu* of Aḍka. When this matter was sought for in the *praśna*-book, it was found to be the elder brother's doing! Then Kañjambu Kulyar's uncles asked what was the matter with the Bhûta, and the astrologer said a *matham* ought to be built. As the elder brother had come to the *bîḍu* at Aḍka, he was named Aḍka Chakrapâḍi Bîra Marla.

Soon after that he pushed the ship onward from the bay of Kambaḷe, and anchored the ship in the Bay of Mañjêśvar so as

to be able to land all his following. Bobbaria was in front of Mañjêśvar. He broke a palm tree and put it on his shoulder, and broke another and was turning round, when he saw the elder brother and his following and said : - "Whose people are these?"

He caused the bay to be inundated, and when the elder brother saw this he said :- "Do not do so, Bobbaria."

Then his people landed on the shore, and a *matham* was built for him in this place.

"At the time of performing a feast in your honour in your *sânam*, I shall come one day to visit you, Bobbaria," said the elder brother, and it was when Bobbaria heard this that he decreased the water in the bay. So the elder brother and his people crossed the bay of Mañjêśvar, and came to the shore. He sat on a verandah at Kanne Sirta.

In the meantime the younger brother, who had been sleeping at Baretimâr in Yênûr, arose and when he looked for the elder he was not to be found. He became very angry and said :- "Ah! My brother left me in the forest and went away. I will go and search for him."

He and his people started and passed by Yênûr Baretimâr, and came to the village of Kottari, where he was called Bobbaria. He passed by Mugêrnâḍ, and crossed the river at Panyûr, and then he passed by the *paṭṭa* at Baṇṭwâl and by the *magnê* of Kannûr and went to Mangalore. He sat in Alake, where he was called the Brahmâ of Alake.

From that place he and all his people started and stayed at the ferry of Maṅgar, and afterwards crossed it and passed by Sarlapaṭṭa (Ullâḷ) and went to the temple of the god Sômanâtha at Sômêśvar and visited him. He then sat on a rock at Uddu, while the Bhûta Mudadêya from Kotarsâna was on a visit to Sômanâth, and while the youth was sitting down, Mudadêya asked him:-

"Where do you come from?" Whither are you going?"

"We came to the Tuḷu country, descending from the *ghâṭs*. We saw the army of Bil Sultân and Vîrappa Naikar, and we defeated it, and then I and my elder brother, together with our people rested at Bâretimâr in Yênûr. I went to sleep, with my head on my elder brother's leg and when he saw that I slept, he escaped from me, and went away. I came searching for him," said the younger brother.

Mudadêya heard the story and said to him :- "You had better sit here, while I go in search for your elder brother."

He passed by Sômêśvar and went to Kanne Siri Kaṭṭê at Uddar, and when he arrived the elder brother was at Kanne Siri Kaṭṭê. Mudadêya went and visited him, and the elder brother said to him :- "What have you come for, Mudadêya?"

"I was in the habit of going from Kotâra-sâna to visit the god at Sômêśvar. While I was there to-day, I saw your younger brother, who, after visiting the god, sat on a rock at Uddar. I asked him whence he came and whither he was going and he answered me that he had slept with his head on his elder brother's leg at Bâretimâr in Yênûr, and while he was in a deep sleep his brother had put down his head and gone away. When he got up and looked about, his brother was not there, and so he went in search of his elder brother. I told him he had better remain where he was, and that I would go in search of his elder brother." Thus said Mudadêya.

Then the elder brother said :- "It is in your power to make me and my brother sit on the same throne. Go you to my brother and call him here."

Thus did the elder brother ask Mudadêya to act, and having heard the request, Mudadêya started from Kanne Siri Kaṭṭê and went to the younger brother, and told him that his elder brother was at Kanne Siri Kaṭṭê, and had requested him to go there. Then the younger brother and all his people started from Uddar, and reached Kanne Siri Kaṭṭê.

When he saw his brother, he grew angry.

"As you left me alone at Bâretimâr in Yênûr, I will not see your face," said the younger brother, and put his arrow to his bow.

Then Mudadêya came up to them and said :- "If you quarrel with each other, I shall return to my own country.

The elder brother heard this and said :- "Do not go to your country."

Then Mudadêya made the elder and the younger brother hold each other's hands, sitting at Kanne Siri Kaṭṭê.

Then the elder brother said :- "Such another mediator will not again be found among the Bhûtas. We want a *matham* in his country with your assistance."

Mudadêya entered into treaty with the people of seven villages and made them build a hut for the elder brother. A *matham* for the younger brother was also built. A flag was raised near the elder brother's hut and a stand for lamps was raised near the younger brother's *matham*. Two cars for the two kings [brothers] were made, and in the following year a flag was raised, and a feast was held.

News of this feast reached one Paduma Sêṭṭyâl of the *bîḍu* at Jappu, and he went to Uddar from the *bîḍu* at Jappu. When he reached, the feast for the king was being performed, [The king] saw Paduma Sêṭṭiyâl arrive.

"It is well that you have come, Paduma Sêṭṭiyâl" said he.

The Sêṭṭiyâl gave him areca-nut and flowers, and a ball of flowers. [The King] followed Paduma Sêṭṭiyâl :- indeed both the Bhûtas went with him, and spread disease at the *bîḍu* at Jappu. When the matter was looked up in the *praśna*-book, it was known that the Bhûtas had followed him. For this reason an assembly of the people was called by the Sêṭṭiyâl at the Attâvar *bîḍu*. Having assembled they all went to Mudadêya's a *sânam* at Attâvar, and caused a man to be possessed by Mudadêya.

Then Paduma Sêṭṭiyâl said :- "I went to the feast at Uddar this year, where the Bhûta gave me flowers, and when I returned the two Bhûtas followed me, and spread disease. When this was looked up in the *praśna*-book, it came to our knowledge that it was the Dêva's (Bhûta's) doing. So a *matham* is to be built in this village, to which your consent is required."

Then said Mudadêya :- "For those two kings I am an intercessor. This is a settlement made between me and them in days gone by at Kanne Siri Kaṭṭê. As they followed you, a *matham* is to be built."

Thus said Mudadêya. So Paduma Sêṭṭi together with the villagers built a *matham*, and then the Bhûtas entered the *matham*, and a feast is held there even to this day.

BURNELL MSS.–NO. XV.

THE STORY OF KÔṬI AND CHANNAYYA[73]

Original in the Kanarese character. Translation according to Burnell's MSS. Original, text and translation, occupies leaves 168 to 230 of Burnell's MSS.

Translation

There was a country where Biḷḷavars were born. In the kingdom where the Biḷḷavars were born, there was a powerful city. There was also a Brahmâ (Bhûta), who had been born, according to all the *Sástras*. There was an Ani Gaṅgâ, a Mâni Gaṅgâ, a Water Gaṅgâ, a Milk Gaṅgâ, a Curd Gaṅgâ, a Salt Gaṅgâ, a blood Gaṅgâ, a hot Kâñchî in the north, and a cold Kanchi in Pâtâlam.

When this Brahmâ was being born, the inhabitants of the palaces of seven Kâñchi- kaḍaṅgas seemed to be thrown down, and night gave way to daylight. Brahmâ had on a wreath of silver flowers in a bunch on the left and a wreath of gold flowers in a bunch on the right. Kammulajje Brahmâ had silver threads on the left shoulder, and golden threads on the right. There were a silver umbrella, with seven tops on his left, and a golden umbrella with nine tops, on his right. There was a garland as long as a man, and a fan as long as a peacock's feather.

Kammulajje Brahmâ's birth was according to all *Sástras*. He had twelve attendants without legs, and twelve who had only trunks without heads. Twelve girls there were to wave the lamps of coral and to sprinkle pearls on his head, and twelve servants to fan him with whisks of flowers. The first sets of twelve and he second sets of twelve - altogether forty-eight - attended on Kammulajje Brahmâ.

He who was born according to all the *Sâstras*, had five nerves in his leg; a Mullukavêr god on his knees, a serpent on his middle, five serpents on his head, a diamond within his heart, fine diamonds of ten or sixteen sorts on his head, a figure of Bhîma and Arjuna on his back, a Saṅkapâla[74] on the left, and another Saṅkapâla on the right, and a *manikam* and stars on his head.

Next must be told the story of the heroes, the servants of this Brahmâ, who were born according to all the *Sástras*. And their names were these :- Woddu Paddaḷa, Mara Kadamba, Mara Murva, Adhikâri of Kokkadanda, Kôri Murva, ascetics clothed in red, Kêsana, Purusa, Maha Purusa, Aliṅga Jatti, Uliṅga Bermu, Narasiṅga, Baidya of Handêl, Mara Barna at Savandie, Tanda Giḍḍi, Paiyya Baidya at Palli Dêvêrê, and Dêvanâgari Ballâḷ.

The birth and the death of the Eḍambûr Baidyas could not be described even in seven days and eight nights. They had seven armies and seven battles to fight. Kôṭi Nigrôni was the richest of all at Kôḍi, and Buddyanda is the richest of all at the *bîḍu*.

The birth and the death of the Eḍambûr Baidyas is to be told to-day. It happened in the Eastern Country. They were born in the country of Parimâl, and their birth place was Pañjana Biḍu. They were educated at sixty-six schools.

"We have seen sixteen dynasties, but have given the description of three only. There was a female called Mâbu Bannâḷ in the Eastern Country, for our mother Deyi was there called Mâbu Bannâḷ. She was called Uppî Bannâḷ in the Western Country. Our mother was Deyi; our father Kantaṇṇa; our uncle Sâyina. Our house was the Kâñchikadaṅga Palace, called Gejje Nandanonda Aramanê, on the high road. We are able to fight seven battles," said the heroes.

Six years and six months was the age of the Êḍambûr Baidyas.

"We have had no meals, nothing to eat or drink. But the

piercing of a dagger, equal to Râma's *keṅguḍê*, satisfies our hunger. For us a feast is to be performed with cocoanut leaves only, and our birth place is Êḍambûr," said they.

Beideruḷi was born in a different way. There was an Ani Gaṅgâ, a strong wind, a strong rain, and very small drops of water, like *kuṅkuma*[75]. Drops of water fell on the ground and the ditches were filled up. Then the god Nârâyaṇa created a lotus, in which he created *kusumas* also, and in the middle of these he created a drake and a duck.

The duck said to the drake :- "He created us, but where is a tank for us to drink water out of ? Where is a garden to eat fruit in? And now, too, we are on the earth below!"

Folding their wings together, they went to get a gift from the god in heaven. On the way they passed by a yard called Ajire Aṅgana, and by a small yard called Mujire Maṇḍal. They passed by a place where some people were talking together, and afterwards they went near the feet of the Sun and the Moon. When they reached the god Nârâyaṇa he was sleeping on *jaji* and *mallika*, and *kadika* flowers, with a golden umbrella and peacocks' feathers over him. At such a time the birds approached him.

"Why do you come?" asked the god.

"You created us, and we want our food and drink, a tree to sit on, another to sleep on at night, and a garden to eat fruit in. Where are they?" asked the birds.

"Being in his youth, Bâḷu Senva with a long pole - as long as a man - and with a small quantity of money, has gone to the Ganges in the north. To reach that is six years' journey and to return back six years' journey. You had better go there. You will have a tree to sleep on at night, a stone to sit upon, and a tank to drink water from," said the god.

While these birds were on the way, they saw a thousand birds copulating.

Then the duck said :- "Let us do as they do"

"We are brother and sister," said the drake.

He became very sorrowful, and said :- "An elephant worth a thousand *pagodas* may be managed easily in the world. But a female is of the race of devils. She would take hold even a *piṇḍume*[76] of Yama to have connection."

On which they became very sorrowful, and the duck turned back and fell at the feet of the god Nârâyaṇa, and asked of him a gift of sons.

Then he said to her :- "Where is your male bird?"

She said :- " He is outside the palace"

She begged the god to create love between them!

So the god called to the drake and said to him :- "You had better copulate together, and then she will become pregnant"

So they copulated and the egg grew larger and larger in her belly. Six and three -together nine - months passed and the duck asked

the drake for something.

He said to her :- "Where is the thing which you desire?"

"In the Ganges in the north there is a flower as broad as an umbrella. I want you to go and bring the (holy) water in it," said she.

He appointed a body guard for her and went to the Ganges in the north, and put his beak into the flower. Immediately the month of the flower shut, for the sun was setting. The duck was thinking at that time:-

"Why has the drake not returned back yet? If my husband returns and comes back soon, I will offer my first egg at the feet of the god Sûrya Nârâyaṇa. I will offer the next egg to Îśvari," said she.

It was morning, after the 31st *ghṭige* of the night, that the drake drew back his beak, brought the water out of that flower and asked the duck if she wanted any.

"I have made a promise. Will you fulfil it?" asked she.

He said he would and told her to drink the water. She drank, and as soon as she had done so, she sighed so as to be heard in the four worlds, and cried so as to be heard in three worlds.

In six divisions of a flower and in three petals she laid the first egg, which was like a precious stone, and the second, which was like a golden *pûlli.*

The first egg fell into the Seventh Ocean, and being just like a diamond was found by a poor Brâhmaṇa, when he went to bathe in the Ocean on account of an eclipse of the new moon. The drake and the duck took both the eggs to fulfil their promise, and flying to the heaven of light on high offered the first egg at the god's feet. It was trodden upon by an elephant, and placed in a road, over which an army and many other persons were passing, but it was not broken!

"You had better take this back and be happy, and hatch it" ordered the god.

The second egg was offered to the god Îśvara, who ordered them immediately to take it back and hatch it, and be glad.

From the first egg a boy Yekara Sater was produced at a place called Kâñchîkadaṅga, and from the second egg a girl Giṇḍe Giḷi Râma Deyar was produced. Yekara Sater grew to be a boy from his babyhood, and Giṇḍe Giḷi Râma Deyar to be a girl from her babyhood. Yekara Sater grew to be a man from his boyhood, and Giṇḍe Giḷi Râma Deyar a woman from her girlhood. Yekara Sater fell in love with the woman, and Giṇḍe Giḷi Râma Deyar in love with the man. Yekara Sater went to speak to Giṇḍe Giḷi Râma Deyar about marriage. She had been a beautiful child and was now a charming girl.

"It would be better if Deyar were taken to the place Kâñchîkadaṅga" said Yekara Sater.

"This Tuesday one speaks of the marriage, and on the next Tuesday the jewel *ḍálibándi* is to be presented according to the

custom of the Arasu Baḷḷakûla". The bird is to be brought on Sunday, and the marriage is to be performed according to the custom of Arasu Baḷḷakûla[77] on Monday" said he.

Deyar was taken at a proper time to the palace at Kâñchîkadaṅga, and when she arrived Yekara Sater was being shaved. In the middle of his forehead a figure of the moon was made. The ceremony of marriage[78] was performed on Deyar, who entered the palace with her right foot first, when rice was sprinkled over her and flowers were thrown upon her. Then Deyar stood up, waved the lamps of coral and sprinkled pearls on her husband; and then both of them saluted all present. A year and six months passed after the marriage.

"When girls that are married reach the age of ten or eleven years in the world they usually attain puberty, and sit alone for four days. But this has not happened to Giṇḍe Giḷi Râma Deyar, although ten or sixteen years have passed over her", said some of the people in the morning.

"If I reach puberty and have to sit alone, I will offer a golden child, a cradle made of silver and a handful of money to Mahâṅkâḷî Abbe at Mâla; the more certainly if I become pregnant and bring forth a child" said she.

The hair on her head faded and the nipples of her breasts turned black, and six and three - together nine - months passed over her womb.

"Through which way shall I come, O my mother?" said her son Kumâraye, calling to his mother from her womb.

"If you come in the proper way, my son, I shall see your beauty, but if you come in any other way my son, how can I see your beauty?" replied his mother.

"Am I a wicked sinner that I should kill my mother? Am I an enemy that I should kill any person?" said he.

"If you come out, breaking through my head, you will become a Brahmârâkshasa (Bhûta). If you come out, bursting

through my back, you will become a serpent in Naraka. If you come out, bursting through my belly, you will become a Guliga in Pâṭâalam," said his mother.

"My mother, I will come out, bursting through your right breast," said her son.

Then the tenth month approached and the blood flowed out. He was born at sunrise on Tuesday. As soon as her son was born he sat down, while the mother gave him the breast. He absorbed all her blood, even from the ends of her bones. When his mother came to understand that it was impossible to satisfy the son with milk of her breast, she fed him first with a full cow's milk, and then with a second cow's milk.

The parents called ten or sixteen female servants and said :- "O you maids, take care of our child! We go to Mâkâḷi Abbe at Mâla and make her our offerings."

When they went out, the boy coaxed the maids and said :- "I will go to play and return back immediately."

In a certain place the Asuras were playing at ball in their play-room. They were many, but the boy was alone.

"If you stand on one side, we will stand on the other side," said the Asuras. Though the Asuras tried all they could, they were defeated; the boy alone was successful. The Asuras played on and being tired, threw the ball into a well called Râsa Bhâmi.

"If you are a boy, born according to all the *Sâstras*, you can get that ball out," said they.

They let down a silken Iadder, and the boy began to descend. When he went down to take out the ball, they took away the Iadder, and placed a large stone on the mouth of the well, on which they put earth and planted a *pîpal* tree also.

When his parents returned from making their offerings to Mâkâḷi Abbe at Mâla, they heard people speaking together :- "Who it is we do not know; but a man has been thrown into a well, which has been covered with a flat stone on which a *pîpal*

tree has been planted."

"No one would go to such a place, except my son to play with the Asuras," said Giṇḍi Giḷi Râma Deyar to the people and went to the well.

"If my son was born to only one father and mother, the stone above will break in pieces; the soil put on it will be scattered; the tree planted on it will bend and fall to the ground, and then my son will come and take milk from my right breast," said Deyar.

Her son grew inside up to the stone above. Then the stone broke in pieces; the soil was scattered away; the tree fell to the ground; and from out the well he opened his month to suckle his mother's breast.

"My mother, I put my mouth to your breast, as you are my mother. You must see me. With single mind and wisdom you have fed me up to this time, and treated me well. Therefore, you must see me at my full height," said he, and stood, stretching from the earth to the sky.

His mother fell senseless to the ground. Then he resumed his proper figure as a man and roused his mother :- "Mother, mother! I am your son, Brahmâ; and another son Parimale Ballâḷ is to be born to you. He will be the very king of justice. If any body should abuse him, he will leave him crying. He will be a peaceful and charitable man. He will never give a harsh answer to any one," said the boy to his mother.

In the Seventh Ocean the duckÆs second egg fell. There was an eclipse at a certain new moon, and while the poor Brâhmaṇ as were going to bathe in the Ocean, Âcha Machamma the wife of a Brâhmaṇa, said :- "I am a barren woman. What is the use of bathing in the Ocean, or of not bathing?"

But she went nevertheless and bathed, and while she was bathing, the second egg came floating on the water like a lime. Âcha Machamma took it up and brought it to her house, and put

it in a heap of rice. One Tuesday at midnight a female child cried aloud.

"What is the matter? A child is crying?" said her husband.

Then he went inside and saw that there was a child like an inhabitant of the Mahâlôka Padinabha, her husband, put four leaves of a *kasanam* tree in the four corners of his house.

The neighbours said :- "This woman was not pregnant; what is this wonder? She had no sign of pregnancy!"

She reared the child and had her educated. On the eighth day the child looked like a child of a month and in a month like one of a year and half. In this way this girl grew up. Among the Brâhmaṇas, one said he wanted to be married to her, and another said she must be married to him. In these disputes eleven years passed over the girl. She attained puberty. Then her eyes were bound up with a cloth and she was left in a forest by her parents.

They were very sorrowful and said :- "We bred the child and educated her up to this day. Now she is mature, and neither marriage nor any other ceremony can be performed."

Thus they were very sorrowful and left her in the forest. In the meantime the dust of a *rahu* tree fell on her body from above.

"Who is it that draws toddy from the *rahu* tree? If you untie the cloth from my eyes you are my brother and I am your sister" said the girl.

"How can I untie the cloth from your eyes? You are a Brâhmaṇa woman; but I am a Biḷḷavar by caste :" said Sâyina Baidya of Asalâjya Bâil. "I shall go to my master and inform him of this matter at the temple of Êḷḷûr Abbe, and then untie the cloth over your eyes."

He went off to ask about this, and came to the *chávadi* of ḷḷûr Abbe and said :- "A Brâhmaṇ woman, whose eyes are bound up with a cloth, and who has been left in the *ind*-tree garden, called Sankamalla at Rayanad, has asked me to unbind her eyes. I told her that I would get my master's consent and go back to

her" said he.

"You had better go back and take the cloth off the eyes of the woman, whose eyes were bound up, or her diamond-like eyes will be closed and she will fall. If she has eyes, she can see many countries. Therefore you had better bring her here and take care of her at Êrajha" said Êḷḷûr Abbe. "After year and six months has passed, people will come to speak about marrying her, when you should get her married. It will be a deed of merit for you."

Sayina went and brought the Brâhmaṇ woman to the *chavadi* of Êḷḷûr Abbe, who saw her, gave her the name of Deyî Baidyatî, ordered her to go to Êrajha, and told her not to be ashamed and confused. A year and six months had not passed after she had gone to Êrajha, when Kantaṇṇa Baidya came to speak about marrying her, and a promise of marriage for Deyî Baidyatî was given, to be performed on a Monday. The next week betel-leaves and nuts were received and given back, and on the ensuing week, on a Sunday, the bride was taken to the bridegroom, and the marriage, that is, pouring water on each other's hands was performed on a Monday morning, and rice was sprinkled on the bridegroom. In this way was the ceremony of marriage performed, and a year and six months passed.

On a lucky day of the month of Sôna, the water of pregnancy came in the womb of Deyî, and her womb grew larger. In the beginning of the ninth month of her pregnancy she was called to the *bîḍu* of Parimâḷê Ballâḷ to give him medicine. There was a large boil on his side. Birmana Baidya had applied to it a medicine with pieces of earthen rings and bottles, by which the disease was increased double.

"Who else can give medicine?" asked Parimâḷê Ballâḷ. "The day of death has approached me. Who can now protect me?"

"There is a woman, the wife of Kântaṇṇa and the sister of Sâyina," said his servants.

"Tell me what her daily charges will be. Write a letter to Êrajha. Then she will receive the letter, read it and give me an answer" said the Ballâḷ.

So a servant was sent to Deyî Baidyatî. She looked at the letter, and said

"I do not know what is the end of a creeper which grows upwards. I do not know a root which creeps downwards. I do not know a branch of a tree, growing on the sides. But, though I can give a medicine which I know, I cannot see my feet,?"[79] said she. "You, the bearer of the letter, had better take rice for your hire in Êrajha."

She brought a *sér* of rice, a cocoanut, and two cucumbers, and gave them to the bearer.

"If you want to cook and take your food here, there is a hut for travellers built by my brother. If you want to prepare your meal here, I can get pots made of bell-metal. If you are going away immediately, O my master, you may go. If you have any business, you may go soon," said she.

Then the bearer of the letter went away from Êrajha, and reached her master's *bîḍu*. As soon as she reached the *bîḍu*, the Ballâḷ asked her :- "O my servant, did you go there as a man or as a woman?"

"My master, I came as a man. Deyî said that she did not know the ends of creepers growing upwards, nor a root growing downwards, nor even a branch of a tree growing on the sides, and that, moreover, she cannot see her feet," said the bearer.

The Ballâḷ called his servants immediately and ordered them to take down the palanquin.

"Let a white umbrella and a large panlanquin go to Êrajha!"

When the palanquin arrived at Êrajha, Deyî had untied the hair on the head of Kantaṇṇa Baidya, and had his head on her lap, and was killing the lice on his head. When she stood up, she saw a palanquin coming near the paddy fields at Hantalâjya, and

called her husband and told him to get up at once.

"Get up soon, and tie up your hair immediately, O servants put the palanquin in the hut, which is on the north side. O my husband, give the servants, who brought the palanquin rice, vegetables and vessels, such as pots of bell -metal, said she.

Then Deyî called out :- "Berodi! Berodi!" When he came, she orDêred him to bring twelve handfuls of roots. And she called out :- "Sappodi! Sappodi!" and :- "Yellodi! Yellodi!" and ordered them to bring medicine. She prepared a medicine of tender leaves, and tied it up in a bundle, and put some presents in the palanquin. She placed a ladder against the upper story, took a dried cocoanut, and cut off its outer shell and scooped out inside too. She brought and put into the palanquin cucumbers, coloured like a squirrel, and a vegetable called *kañchalam* of the colour of oil. She called to her husband and asked him whether the bearers of the palanquin had prepared their meal and eaten. He inquired and told Deyî that they had taken their meals, and were now washing the vessels of bell-metal. Having heard this, she tied up some betel-leaves, areca-nuts with lime, and another kind preserved in water, and the very best of tobacco. The lime was as bright as the
splendour of Râma. All these things were put on a plate of silver.

"Is it done well, men? Is it all right?" asked Deyî Baidyatî "Let the umbrella go first. Behind it the palanquin. You, my husband, follow them. I will follow you."

Sâyina Baidya, her uncle, followed behind her. In this manner they travelled to the *bîḍu*. When the umbrella and palanquin reached the *bîḍu*, they were put down. Sâyina and Kantaṇṇa went first and saluted the Ballsâḷ.

"O Kantaṇṇa, where is Deyî?" asked the Ballâḷ. In the meanwhile she kept quiet, being ashamed and confused.

"Do not be ashamed and confused, mother Deyî! Let her hold my legs and apply a medicine! Let her sit on my bed!" said

the Ballâḷ and wept bitterly. "I was brought forth and bred by my mother Giṇḍi Giḷi Râma Deiyar, but to-day I am to be born again from your womb."

"Who is there in the house? Please bring some leaves and prepare a decoction to wash his legs!" said Deyî, and made (them) prepare a decoction, washed his legs and took out thorns. She rubbed the wound with leaves and uttered *mantras*. Then the wound swelled and began to descend. It came descending to his middle first, and then from the middle to his knee, and then from his knee to his foot. At last it fell down on the ground from his foot. Then the Ballâḷ wished to take his food and was better. The wound was closed, while Deyî applied medicine.

"O my mother Deyî, I will give you great gifts, namely, leave to put on the left side the end of the cloth tied round the middle, one pair of ear-rings and also *mullukoppu* ear-rings; a jewel for your nose; for your hands rings fastened with gold, and balls of gold joined by cord; a *dwária* for both hands and a *bâjîband* for hands also; and a cloth of *barapatte*."

All these were presented; and he said to her :- "I shall present to the children born of you the paddy field in two pieces, known as *Kambula* at Hanidoṭṭi Bâil, and if there is anything else you want, I will give that also. O Deyî! do you hear me! you have come to my palace, therefore you must take your food of pearl-like rice."

Then were curries prepared with curds of five hundred sorts, with tamarind of three hundred sorts, with cocoanuts of a thousand sorts. Pickles of limes known as *poṭḷikáñchi narniga* and so on, together with tender bamboos, and *kavade* berries. *Yelluri* and *mapala* were prepared, and moreover cakes of five or six kinds, and a cake of oil-colour, too.

"Now, Deyî, you had better take your food with *ghî* and wash your hands with milk!" said the Ballâḷ and ordered his servants to give Kántaṇṇa and Sâyina water, and to make Deyî

sit in the middle! And then Deyî and the others took their food with *ghî* and washed their hands with milk, and chewed betelnut; and then the Ballâḷ told her to go back to Êrajha. The right of *sallanêga,* which the Biḷḷavars cannot have[80] and a *koranasêji*[81] like a *mallika* flower and a jewel with the figure of a parrot, were presented to her by the Ballâḷ.

The Ballâḷ made one Sinnappa Naikar sit at the gate to see whether Deyî went happily or in sorrow, when she want to Êrajha. She passed by Sinnappa Naikar. She passed by Budi Pamma, and when she passed by Muguli Sanlaya, she began to sigh. Sâyina Baidya went running to the *bîḍu* of Parimâḷe Ballâḷ, who said :- "There is an ancient *bîḍu* built by me, where she may bring forth her child and get well."

"I will not forth my child at the *bîḍu* built by you," said she.

The Ballâḷ got her a hat and a yard belonging to one Birmana, a tenant of some dry land. He took off his waist-belt of silver, and placed it for her to hold on to.

"By holding this, with one single pain, will you bring forth two children from your womb, and be well. I shall come to give names to your children," said he.

Thus did she bring forth, and the first *śatakam* was passed, and the second also. And at the time of passing the fifth *śatakam*, the holy water of the God was brought to her, and she bathed on the fortieth day.

After some days and months were passed, Deyî went to a temple to obtain merit, and offered at the feet of the god an Areca flower and a handful of money.

"Deyî, do you receive *sandal* and flowers from the god, and bear children," said the priest.

When Deyî returned back, the Ballâḷ sent a man to her :- "Come to my house ! You have already bathed on the fortieth day; therefore you should take your food in my house," said the Ballâḷ.

"The food which I take at home is yours; and the food which I take in this hut is your also," said she.

When the Ballâḷ came to her house to give her children names, a stool with three legs was placed for him to sit on.

"Do you, Deyî, call your children, as I want to see them," said the Ballâḷ.

Then she went inside and brought out Kôṭi, who was born first.

"O Deyî, you had better give this child the name Kôṭi, that he may endure for ever, like the corner-stone of the temple at Kôṭêśvar : and to the second child the name Channayya, that he may endure like the corner-stone at the corner of the temple at Chattîśvar" said the Ballâḷ. "Keep these children in a cradle and swing it."

Then she went out with some dirty clothes, and cried aloud :- "Râma! alas for the sin of Brahmahatti! Alo! Alo!"

She went to the tank called Padirâḍ Kovaḷ and put her children's clothes into the water. She was washing the clothes, bending down, and beating them on a stone, when a leaf of a red cocoanut tree fell on her, which Murka Baidya at Murkoṭṭi saw.

Deyî said :- "I cannot live! I cannot live!"

Then Murka Baidya of Murkoṭṭi went running to Parimâḷe Ballâḷ, who came himself running, and made her stand up. The Ballâḷ asked her what was the matter.

"I cannot live! I cannot live!" said she, and was taken home, leaning on the others' shoulders.

Deyî was carried to one Birmana Baidya. When they made Deyî sit down, she saw the people around her and said :- "O men! I am called by the God; so bring my children!"

She looked well at her children and wept bitterly.

"Why do you weep so bitterly?" asked Parimâḷe Ballâḷ.

"Ballâḷ! Ballâḷ! Pour into my mouth water from a pot with *tulasî* leaves in it. I leave my body here and enter Kailâsa," said

she. "Hold up the *tulasî* plant and pour water into my mouth. I will leave my body here and enter Vaikuṇṭha."

Saying this again, she left her body and went away to Kailâsa. She went to Kailâsa first, and then to Vaikuṇṭha. Wood for burning was placed at the burial ground, a mango tree before and a jack tree behind, being cut down. Sixty bundles of sandal-wood were put upon Deyî, and she was burnt with oil and *ghî*. Then her caste-people were called and told to appoint a day for her funeral ceremony. The day was appointed. On the third day after her burning, the ashes were gathered, and on the fourteenth day the funeral ceremony was performed.

"Now, take the children to my *bîḍu*," said the Ballâḷ (to his servants).

He reared the children, supplying them with food, a *môra* of rice, and a piece of thick *pachade* cloth, and of *mandiri*. He presented them also with a white silk cloth from Bôlûr, a black silk cloth from Kâlûr, and a girdle, too. He presented them with coasts also. After they began to take their meals at the *bîḍu* of the Ballâḷ they waxed fat.

"It is not enough for us to drink only water, we should live in the world like ornaments of gold," said Kôṭi and Channayya. "It is not enough that we walk round the four sides of a *kambula*, we must live together with our caste-people. We must go to the wars. We have inquired at Adumañja Kôṭya about some playmates, and we want to persuade the Ballâḷ to help us in this matter."

Accordingly they induced him to help them.

"A letter is to be sent by a man to our uncle Sâyina Baidya at Êrajha" said they.

A letter was written to him telling him to start at once, without taking a meal or looking to his dress. The letter was carried to Êrajha, where it was read, and when it was read, there was found to be written in it, that Sâyina should go to the *bidu* in

a *ghaḷige*. Sâyina went to the *bîḍu* in a *ghaḷige*, and saluted the Ballâḷ. He sent for the children and said :-

"Send these boys to play as happily as they have been reared carefully up to this time."

So Sayina took them to Êrajha. When he left the *bîḍu*, it was known to Êḷḷûr Abbe of the Châvaḍi, and as the children were leaving the *bîḍu* Êḷḷûr Abbe saw them. She took off her *padumâreke* girdle of silver and presented it to them. She brought a hat of parrot-colour for Kôṭi Baidya, and a hat of the colour of the *puda* bird for Channayya. She had them dressed in these, and presented them by her own hand with a dagger called Râma Kengude.

"Your food is like that of the Baidya, of Êḍambûr!" said Êḷḷûr Abbe, as she blessed them.

"O Sâyina! take the children home! Such children as these have never yet been born, nor will be born hereafter."

He took them to Êrajha, and made them sit on a swinging cot hung from a rafter.

"We will go to play, uncle," said the children.

"Ah, my children! Other children of your age cannot even crawl on the ground upon their bellies. The oil and the *ghî* on your heads are not dry yet, and the smell of birth is still upon you," said their uncle to them.

"Our mother died at our birth, and so you make reflections on us and are too plain. Send us to play, or we go, uncle," said they. And they became quite angry, and went through the gate, and entered the house by a small door. They stood there, touching the walls, and holding the roof of the house, and weeping bitterly. Their uncle's wife, Sâyina Baidyati, asked them :- "What is it, children? why do you cry?"

"If we had our mother and father, they would have allowed us to go and play, and come back," said they.

So their aunt called her husband, and told him to let the children play, and to let them go.

"Let them go and play, and come back," said they.

Then uncle Sâyina called them, seated them on the swinging cot hung from a rafter, and gave them permission to go and play and come back. In this way he told them to go and play.

"You have told us to go and play, but you have not told us how," said they.

"O my children, you know how to play, but you do not know the toys," said their uncle "Go to the back of a river, and get round and heavy stones. Go to the bushes and get some *palle* berries; a basket full of them. Go to the thorny shrubs, and get some *kaniñja* berries. Go to the prickly shrubs for *kadeñjekai* berries. Go to the reeds, and get some bundles of thin canes. Go to the bell-metal smith, and get some small bells of bell-metal. Go to the black-smith, and get a shield for your dagger, called Râma Keṅgude."

They got all the toys in three days, which ordinarily required about twelve days to make.

"Toys are ready for the play, uncle! We go to the play, uncle! We go to the play. Listen , Uncle Sâyina!" said they.

They put on their dresses themselves.

"Children, go and play happily," said Sâyina Baidya.

Then they went and asked some boys if they might join in their play.

"We do not tell heroes, who wish to come, to go away. And we do not call to any heroes who are going away! If you like, you may come and play!" said the boys.

Channayya Baidya and the boys played together, and he was beaten by the boys.

"O boys, please lend me a *palle* berry and one *kaniñja*!" said Channayya, "No debt is allowed in the play-room. No *chunam* is to be given even to a brother. There is no defilement in the refuse rice! No interest for two *târa*," said the boys.

"Kôṭi, my brother! do you get me a *palle* berry and a *kaniñja*."

"Brother, will you play with a single *palle* and a *kadeñja*?" said the brother, and gave him a single *palle* and a *kadeñja* berry.

In the second game Channayya defeated all the boys.

"Channayya, lend us a *palle* and a *kadañja*!" said the boys.

Then Channayya Baidya said :- " 'There is no debt in the play-room,' you said to me. That is the beam you have put up and this is the rope we have placed on it," said he.

Channayya tied them all together and left the play-room.

"The heroes, who came to-day, must come to play to-morrow also," said the boys.

Channayya threw stones, round as a ball, at them. A cry was raised, and an outcry of women, too. The boys' mother at Buddyanda's house sent a man across to them saying:- "Give my boys a *palle* berry and a *gajjiga*."

"We will not give them even a pie found on the road; but if they come to Êrajha we will present them with many *muras*," said Kôṭi and Channayya.

She would not listen to this, and made a maid-servant take the berries by violence, beating the boys.

"O maid, though we are young to-day, we shall grow old to-morrow," said they. "O maid, do not raise up envy and quarrels among Billavar boys! You had better keep the berries carefully in a heap. Though we are young to-day, we shall grow old to-morrow. There is a proverb :- 'The body is hurt by a Kannaḍi snake's touch, and poison is increased by a Nagara snake's bite.'

They went to Êrajha, and then they went and sat there.

"What is it, children? and how is it that dust is on your caps," asked their uncle. ôIt is the dust that we had at first.[82] It is not gone yet," said the elder brother.

"O uncle, Buddyanda's wife took away our berries by force and beat us," said Channayya.

"You did not listen to my advice," said their uncle.

"As she took the berries away by force, they belong to her now; but Uncle Sâyina, where is that which the Ballâḷ presented to our mother?" asked Kôṭi and Channayya.

"There are two divisions of a *kambula* at Hanidoṭṭi Bâil," said Sâyina. "Now you young children! go to the *bîḍu*" said he. "The Ballâḷ has got his face shaved and looks well; but there is hair on our faces. We will not go as we are to see to such a handsome face," said they.

"Children, take *pañcholi* betel-leaves from a vine on an Areca tree and *mundolli* from a vine on a Mango tree, dress yourselves with *keyeri karpoli* cloths, put those betel-leaves into a thick cloth and go to the *bîḍu*," said their uncle.

"You had better go there, yourself, uncle, and visit the king," said they.

He went to the *bîḍu* and saluted the Ballâḷ, standing on lower ground.

"Come, Sâyina, and sit down," said the Ballâḷ. "Where are the heroes whom I bred?"

"The children are not shaved yet. They say that they will not see your handsome face, while theirs are unshaven," said Sâyina.

"Do you, Sâyina, get the boys shaved immediately," said the Ballâḷ. "Do you get them shaved and get some one to shave their faces well."

"Who is to be barber, and where is he to shave them?" asked Sâyina.

"There is one Siddu Bandâri, an aunt's son, at the town of Karmin Sâle in the upper countries on the Ghâṭs, and there is another Pernu Bandâri, a grandmother's son. These are barbers. Do you write them a letter, Sâyina! and make them come here. Then I will supply them with what they require," said the Ballâḷ.

Soon after that Sâyina returned to Êrajha.

"I want to call all my caste-people, and make them gather at my Êrajha," said he.

All of them assembled at Êrajha one day and wrote a letter. The letter was sent to the Ghâṭs by one Bagga.

Bagga asked them :- "On what day is the barber to come?"

"To-day is Monday. Next Monday he is to come," said they.

When Bagga went to the Ghâṭs, Parimâḷe Ballâḷ sent to Sâyina rice, *ghî*, and all the other articles necessary for the shaving ceremony. Some days after, i.e., on the next Monday, Siddu Bandâri, the aunt's sun, came there and saluted all his and other caste-people, who were collected there.

"Who is that there? Son Bagga! Fan the barber with a fan, and give him a green cocoanut leaf to sit on," said Sâyina.

When the barber sat down, it was time to shave, and the children were seated for having rice sprinkled over them. Then the rice was sprinkled over them, and the children got up. Parnu Bandâri sat down to shave Kôṭi, and Siddu Bandâri to shave Channayya. Milk was applied to their right sides and water was applied to their left sides.

"Where is a looking glass?" asked Kôṭi.

A figure of the moon was formed in the middle of the head, and then their faces were shaved. Them they had to bathe in cold water to expiate the sin of touching a barber. They batched, and dressed themselves. They sat on a beautiful plank. *Sandal* and turmeric powder and rose water were rubbed on them. They were adorned with gold, jewels, and flowers and silk cloths, and lace. That day all their caste-people came and said :- "O children! there are proverbs :- 'It is not an earthen pot.' 'No meals with flesh.' 'No relation with a Brâhmaṇ."

Then the children were sprinkled and got up. They bowed down to their caste-people, who prepared to take their dinner there. They took their food and chewed betel-nut.

"We beg leave of the Ballâḷ to go," said the heroes to their caste-people.

They put on shoes and took umbrellas, and while they were running along the roots of trees touched by their feet were ground into powder, as if by stones, and birds' wings were broken. The heroes went to the Ballâḷ's *bîḍu*, and saluted the Ballâḷ, standing on lower ground.

"Heroes! come and sit down," said the Ballâḷ.

"The business for which we came comes first; sitting comes next," said the heroes. They said, " Râma! Râma!" and "Brahmâti!" and presented him with what they brought.

"Master! where is what you presented to Deyî for our sake?" asked they.

"There is a field for you, named Kalaya Kari, in which plantain trees are planted, and another, named Punkare, in which flowers are planted, and which is cultivated by one Buddyanda. They are in a large *kambula* field at Hanidoṭṭi Bâil, for the cultivation of which you had better arrange with Buddyanda," said the Ballâḷ.

"We will go there. Give us permission, sir," said the heroes.

"Heroes! chew betel-nut and go home happily," said the Ballâḷ.

"We will not chew betel-nut before we have ploughed four turns at least in the middle of the field, and before we have sown. Moreover, we will not take our food until then," said they.

"Then take away the things which you have brought me," said he.

"We do not take back what we have given! We will have connection only with a pure woman! We will not make friendship with bad company! We do not put our hands into a chump of thistles! We do not chew again betel-nut that has been spat out. We do not ascend the *châvaḍi*, if once we have come down. We do not see again the Master's face, when once we have seen it.

We shew our belly when we come, and shew our back on our return. The remainder is at the beginning of seven battles. We shall see it that day. At that time you will know us," said Kôṭi and Channayya.

They left there what they brought him. They went to the shop of Râma Kamma. They paid him two pice and brought a cocoanut to take to Buddyanda. Buddyanda saw them while they were still at a distance. As soon as be saw them, he concealed himself behind some torn pieces of matting. Kôṭi and Channayya ascended the *châvaḍi* at once, and called out :- "Buddyanda! Buddyanda!"

"No males are here! No males are here!" answered Buddyanda's wife. "O children! the Ballâḷ has gone to Parimale. He went as an arbitrator to settle an oath between an uncle and a nephew, and between a grand-father and a grandson in the Upper Country."

Then they put the cocoanut on a bed as a present.

"Let it go. Though Buddyanda is not here, let us see the five corners of this palace," said they. When they looked into the five corners of the palace they found Buddyanda sitting covered over with some torn pieces of matting, hiding himself behind a hollow post.

"Buddyanda's wife! What is that in the torn pieces of matting?" asked they.

"O children! They are seeds of the months Suggi and Enêl" said she.

"Which are of Enêl!" asked Kôṭi.

"Which are of Suggi," asked Channayya. "Let us see whether they are of Suggi or of Enêl."

He tried with his dagger if it was soft.

"I see both of Enêl and Suggi. Kôṭi let us go" said Channayya.

Then the heroes went away.

"Who are they that put a cocoanut on my heart?" asked Buddyanda, and threw away the cocoanut.

"Buddyanda, do not do so," said his wife. "It may be useful to you to eat with small cucumbers and with some tender boiled *padipê* leaves. There are no cocoanuts on the tree and no tenants of the upper fields."

Then they took the cocoanut, broke it, and went away, eating the cocoanut.

Then the heroes went on to Êrajha, calling the following persons :- a servant named Kanaḍa Kattire, a Muggêra called Iral Kurave, and Bâil Bakuda, and ordered them to cut the grass and the sides of the banks of their *kambula*, to heap some soil to be burnt, and to ecatter some leaves (over the field).

"We know of a good week and day on which to begin the cultivation. Now we want to plough with four yokes and to sow in a corner,ö they said to each other. "We left three months in the middle, and began to cultivate the *kambula* in the month of Sôna. In the month of Sona we made the servants chop leaves in pieces. We made them plough five times, and harrow nine times. We made them plough in such a way, that there is no difference between the soil and the water. Buddyanda made his servants plough his field nine times and harrow five times; and not even a blade of grass bent!"

When they were passing by Hanidoṭṭi Bâil, Buddyanda came up to them.

"Where are you going, Buddyanda? My brother wants to know," said Kôṭi. "I am going to the hut of the astrologer Bira Ballya at Matti to ascertain the day for sowing the *kambula*," said Buddyanda.

"Please, wait a while. I will go to Êrajha and bring a cocoanut," said Channayya.

He went to Êrajha. He put a ladder to the upper story, and took a cocoanut stored there. He took away the outer shell and

folded it in his thick cloth. He gave the cocoanut to Buddyanda.

"Buddyanda! when you ask about a day for your *kambula*, you should ask about a day for the Billavar boys' field," said Channayya.

Buddyanda, soon after the heroes left, broke the cocoanut into pieces and went off, eating them, to the house of Bîra Ballya at Matti. When he got there and called to him, Ballâḷdi, Bîra Ballya's wife, answered the call. "Where is Balyaya gone, Ballâḷdi?" asked he.

"Having told the people of Upper Parmâl and the lower countries of the good and the bad, he has come back and taken a bath in both cold and warm water. He had drunk rice-water and now sleeps quiety," answered she.

"O woman! call him," said Buddyanda.

She took water in a beautiful pot and awakened the Ballâḷ, her husband. He rose and stood up at once.

"Wife , why did you awake me?" asked he, and came out.

"Master! Buddyanda! why did you make my wife call me?" asked he.

"Bîra Malya (Ballya) of Matti! you must refer to the *praśna*-book and tell me a day for sowing my *kambula*," he said.

The astrologer brought a bench for Buddyanda to sit on. He brought sixty handfuls of *jâtakams*, and thirty handfuls of *granthams*. He brought balls of gold and silver wires.

And then Bîra Malya of Matti said :- "I want to tell you a sure hour, which I shall find with the help of a true star. Therefore you must give me a handful of money."

As soon as he gave it, Balyâya said :- "Buddyanda! on Tuesday, early in the morning, let the bullocks and men go down to the *kambula*. Shall I finish this, Buddyanda?"

"Do you, Balyâya, seek a day for the Billavars too," said Buddyanda.

"For one *kambula* only the same day and hour is fixed. There is no separate week or day," said Bîra Balyâya of Matti.

"I go, Balyâya," said Buddyanda and went to his village.

"Have you ascertained a day for the *kambula*?" asked Channayya.

"Tuesday is fixed for my *kambula* and the Tuesday following for yours," said Buddyanda.

"Brother Kôṭi! two weeks and two days cannot be fixed for *kambula*. Let us begin this week," said Channayya. "We should call for bullocks and labourers. Let us go."

While Channayya was going in the upper country of Parimâḷ, calling his tenants, Buddyanda was going about in the lower country calling his tenants. There were a few tenants who had four oxen in that village, but there were many tenants who had two oxen only.

"If you have separate *kambulas*, to whom we are to send oxen? said the villagers to Buddyanda.

"Leave the Billavars' *kambula*, you people, and send the oxen to my *kambula*!" said Buddyanda.

But Channayya said :- "Buddyanda has only one *kambula*, and we also have only one *kambula*, but there are two weeks fixed; therefore, you people, may send him the oxen first."

Buddyanda and Channayya met together.

"Take care! Channayya! Take care! Do not you plough the *kambula* on the same day in the village," said Buddyanda.

"What is this foolishness of Buddyanda, who is like a pig? I shall make some one trample on you," said Channayya.

Four yoke of oxen went to the *kambula* of the heroes, but to BuddyandaÆs *kambula* went only one yoke of oxen. The water and mud of the heroes' *kambula* were mixed together, while, in Buddyanda's *kambula*, the water became in one corner clear, while the other corner was being ploughed. Then a yoke of oxen, and a man, named Yellûra Kurenda, were sent by the heroes to Buddyanda. Though they were called by Kôṭi and Channayya, they sent them to Buddyanda's *kambula*. Buddyanda beat them

badly, untied the oxen and drove them away from the *kambula*.

"They are begged oxen and the man is a cooly. If you are envious of me, let us try together, Do not want for oxen and a man?" said Buddyanda.

Buddyanda ploughed and sowed his *kambula* and returned to his *bîḍu*. The heroes having ploughed and sown their *kambula* went back to Êrajha. The charitable heroes gave to each of those, who had ploughed with buffaloes, three *sérs* of rice and a leaf full of boiled rice. They gave to each, who had ploughed, over two *sérs* of rice, and a leaf full of boiled rice. They presented all the villagers with oil to rub on themselves. They passed through the *bîḍu* of Buddyanda, and Buddyanda sent the villagers, who had ploughed for him, to the door of the heroes.

"It is your turn to-morrow to go to the *kambula* at Hanidoṭṭi. Our paddy field requires much water. The soil of it will crack, even in the moonlight. Then the dry grass can neither be cut with a sickle, nor be plucked by the hand. Therefore, brother, shall you go or I?" asked the younger brother.

"You, Channayya, are cruel! Anger and strife may happen between you and the foolish Buddyanda. Our caste occupation is to extract *tâṛî*. Do you, Channayya, attend to that business," said Kôṭi.

Channayya went to a forest called Sańka Matê to draw toddy from the trees.

"Then I shall go to Hanidoṭṭi," said Kôṭi.

Kôṭi Baidya took a thick coloured cloth and sufficient seeds, and he took also a harrow, which had been worn by being used on a field producing sixty *muṛas* of rice. Then Buddyanda let in the water and filled the heroes' fields.

"Aho, Buddyanda! there is no water that I can see in your *kambula* for even a goose to sit in on the mud heaps, and for a frog to sit in in the holes. But our *kambula* is like the sea of Râma Samudram," said Kôṭi Baidya. "Although there are a

thousand men and women to take their food at Êrajha, we have also to take our food at our Êrajha. Therefore, Buddyanda how much can I endure? If it had been my brother that was here, the result of the ploughing would have reached to one and a half, white it will now be only one," said Kôṭi.

"You praise your brother. Has he conquered the land, hunting a large tiger? Has he been presented with a *sér* of gold rings for having killed a tiger? Has he been covered with peacock's feathers? Has he fought a battle, riding on a noseless horse? Has he put the sky above the earth?" said Buddyanda.

While Kôṭi and Buddyanda were thus disputing, Channayya heard them with his ears and said :- "What is this Kôṭi? Buddyanda's voice is heard for a long distance, but yours only for a short distance."

"Brother! look at Buddyanda's *kambula*, and brother, look at ours!" said Kôṭi.

Channayya Baidya never stopped running till he reached Êrajha, got his dagger of steel, rubbed it over with a powder of white stones, made it sharp and came back. When he came back, Buddyanda was sitting on a verandah by a cocoanut tree at Ajamañja Kôṭya. Channayya bowed down to him and said :-

"I saluted a *kayêri* tree, growing on a hill! What do you see, brother Kôṭi? Let one of my salutations be for the god Nârâyaṇa on high. Let the other one be for Bhumi Dêvî. And let the last one be for the seventy-seven *karôṛs* of gods! Now what do you see, Kôṭi? Tie the bow with a string."

They cut one of the banks of BuddyandaÆs *kambula* and let the water off. Then Buddyanda took a harrow and came to drive them off.

Then said Channayya :- "What do you see, brother?"

They took a log of the water and beat him, until his joints were broken. They took a green leaf of a cocoanut and beat him, till his bones were broken. They took a bundle of small *turi-*

mullu thistles and beat him, till his face was wounded. They took as arrow, and plunged it into his breast. They took his body, holding his hands and legs, and put it north and south, on a broad bank in his *kambula*. They tore his thick cloth, and tied his toes with it. They took three harrow-loads of soil and said :-

"The three harrow-loads of soil are three hundred cakes for your supper. Three harrow loads of soil out of our *kambula* put on your heart are for sandal to rub on you."

Afterwards they dressed up at Padumakattê a harrow and made it like Buddyanda. Then they went to Buddyanda's *bîḍu*, and called :- "Woman! Woman."

His wife heard the second call, and answered the third call.

"Who is it that called," asked she.

"No one, but we heroes!" said they.

"Why do you children come here, who have not come up to this time? You, who have never spoken to me? You, who were against my husband, as if he were a Nâga or a Kandodi? Who induced you to be friendly? O Râma! Râma! Brahmâti!" said she.

"O woman! wise people of upper Parimâḷ and Brâhmaṇas of the lower country reconciled us. With one flower and nut we have healed the ill-will between us. We have become friends."

"If you are heroes who are not envious, you will pass by the *bîḍu*," said she.

"Woman! Buddyanda was tired by the morning sun, and the moisture in his throat was dried up. Therefore he wants you to take him milk in a small tumbler, water in a jug, and betel-nut on a plate," said they.

"I shall take them, children! You, who have never yet come, have come here! The day has come near for me to leave off wearing my nose jewel, and my *kariya mani* necklace. For your meal at the master's house there are boiled rice in an earthen jar, curds in a basket, pickles in a wooden vessel, five hundred sorts

of curries prepared with curds and three hundred kinds of curries with tamarind, and a thousand curries with cocoanut," said she.

"Râma! Râma! Brahmâti! Woman, hear us! We came here, having finished our meal of boiled rice-water. We take our meals twice a day, but not thrice," said they.

"So let it be, children! If you will not take your dinner, there is betel-nut of your master's to chew!" said she. "Where is that girl? O Jaina girl, give the heroes betel-nut into their hand."

"Girl, have you experienced wisdom in the heart, pain of the back, and knowledge of the world?" asked Channayya. When she brought betel-nut, the younger took it in his hand.

"Woman! we have taken betel-nut," said they, and called out again :- "O woman, where are those *muras* of *palle* berries, the small *muṛa* of *kadeñja* berries, and the bundle of canes, which were taken from us by force in our childhood?" asked they.

She began to think, and said :- "They are upstairs by my bath-room, children! take them!"

The younger brother Channayya took his Râma Keṅgude dagger, struck the *muṛas* with it and took them away. Then they passed by the border of the yard, and by a small opening closed with two sticks across it.

"Woman! we have taken your betel-nut. We have put in this stick fastened here," said they.

Then the woman said :- "Is there any remainder, heroes? or is it finished?"

"It Buddyanda is finished, you will burn yourselves, but if he remains, we shall give him blows," said Kôṭi and Channayya.

The children went onwards and sat by the way at Uddanda Buttu. Buddyanda's wife took milk in a small tumbler and made a maid take a jug of water, and on the road to Handyoṭṭu Bâil she saw blood flowing into a small drain.

"Oh my maid! this must be the water that my husband spat out when chewing betel-nut," said she.

"This is not water spat out after chewing betel-nut, but blood," said the maids.

When they had passed on a little, they saw a harrow[83] dressed up. As soon as Buddyanda's wife saw the harrow dressed up, she began to cry out and beat her head. The inhabitants of Upper Parimâḷ and Brâhmaṇas of the lower country came running when they heard her crying out.

"You men who have come running, what do you see of my beauty?" said Buddyanda's wife. "You men hold the dead body by its hands and legs, and put it south and north on a bank of the *kambula*."

They took it, holding the legs and hands, and put it on the bank of the *kambula*.

"Let a nose-jewel and a neck-jewel, too, be on the heroes' breasts," said she.

"You break them on your husband's bosom when you are married, but why do you break them for our sake?" asked the heroes.

They saw the beauty of Buddyanda's wife, as they went to Êrajha. When they reached Êrajha, they sat on the swinging cot, and Sâyina, their uncle, came to them.

"What is that stain, children, on your faces?" asked he.

"It is the stain that we had, when we were brought out from our mother's womb," said Kôṭi.

"Buddyanda came forward and we killed him," said Channayya.

"When I reared you with a handful of rice during my life time, I hoped you would burn me into five *sérs* of ashes, when I died," said their uncle.

"Where is a present for us, uncle?" asked they.

"O children! go to the Êḍambûr *Châvaḍi*, and get a present in addition to the former one, such as *sallabêjâ* and *sattánêjâ*," said Sâyina.

They went to the Ballal and said to him :- "On the north part of your house there is a paddy field producing three hundred *muṛas* of rice, and sowing three *sérs* (of paddy). Please, give us that field."

"The produce of that field is for Government taxes. Do not ask for it! Ask for another, children!" said the Ballâḷ.

"There is a paddy field to the south of the *bîḍu* producing five hundred *muṛas* of rice, and sowing five *sérs* of paddy. Please, give us that one," said they.

"The produce of that is be used for the servants of my house. Therefore, heroes, ask for another present," said he.

"In the south of the house there is a jack tree. One of its branches produces soft jack fruits and another branch produces hard fruits. Please, give us that tree."

"Those are the fruits that the children of the house eat publicly, Ask for something else, heroes!" said he.

"There are a harrow and a pickaxe, called Râma Lachana. Give us them," said they.

"I have dry grounds, sowing sixty *muṛas* of paddy, banks which burst, and walls which fall down. Therefore, I want that harrow and pickaxe," said he.

"On a round verandaḥ, called Padma Kaṭṭê, at your palace, there is a red cocoanut. One bunch produces an earthen jar full of *tâṛî* and the other shoot produces a thousand cocoanuts. Give us that!"

"That tree is for the cocoanuts and oil used for the people of the house. Therefore, I can not give you it," said he.

"Let it be, if you cannot give us that tree. There are five large she-buffaloes. Please, give us them at least," asked the heroes.

"O heroes, there are four mothers in my palace. You have asked to-day for the she-buffaloes, and you will ask for the mothers, too, tomorrow," said the Ballâḷ.

"We will never set our feet in the land, where sons are married to their mothers! We will not drink water there," said they, and went to a distance of four feet.

At this time a letter from Sâyina about the murder of Buddyanda was brought in through the small door. The Ballâḷ read the letter, and sent a man for the heroes.

"A thousand of such as Buddyanda can be found hereafter, but heroes like these cannot be found again. I will give them my palace. I will give them my land. Let the heroes come back!" said he, and gave them a letter.

They saw the letter, made answer and said :- "We went back from you and will never return again."

Then they went on to the hut of Hiṅkiri Bânâr and said :- "Where are the one-pointed iron nails and the two-pointed iron instrument? They were given to you to repair? Where are the handle of *heruva*, and the plough of *baṅga*?"

"What is it, that the heroes say?" said Hiṅkiri of his wife. "They are not even so wise as to cease taking their meals at Parimâḷ. I will pierce their breasts with the handle of *heruva*, the plough of *banga*, the one-pointed nail and the two-pointed tapering instrument."

"Brother, does the plough come on the heart, when it passes over the fields? He is a wise man. I shall ask him again and return. Brother, do you go on," said Channayya.

Channayya made him go three times round his hut, and pierced his breast with the dagger, and the men and women made an outcry. The neighbours came running up, and asked :- "What is the outcry about?"

"The blacksmith tried an impossible work, when a spark of fire flew out and the hut was burnt," said the younger brother.

They went on further, and then to one Bâḷu, the washerman. They called out to the washerman and said :- "We have given you dirty clothes; have you washed and returned them?"

"No," said Bâḷu the washerman.

They speared Bâḷu the washerman and went on further, and came to Saṅku, the oil- maker.

"Where is Saṅku the oil-maker? We have given him a *kalasê* of oil-seeds. Where is one-fourth of the *muṇḍ* of oil?" asked they.

"I do not know, heroes! you have given and I have taken it," said he.

They speared Saṅku the oil-maker, and went on to one Abbu, the potter.

"We have given you a *kalasê* of paddy, where are small and large earthen vessels?" asked they.

He shewed them a broken pot and told them to take it away. They stabbed Abbu the potter with their dagger.

"So have we killed Abbu. Now let us go to the toll gate!" said they.

Dêrê, the toll-taker, saw them from a distance, and came down from his verandah and ran away, but they waited for Dêrê, till his return. They saw him coming from a distance, and started onwards, and said :- "Who is that going along? Is he a Sambhôg? A son of a Jaina Sêṭṭi? Is he a Baraga, the son of a Baṇṭ?"

"No matter who you are, you must pay the daily toll at Banga's verandah," said Dêrê.

"Why do you ask toll, Dêrê? Have we loads on our heads, Dêrê? Have we loads on our backs, Dêrê? Do men or women follow us, Dêrê?" asked they.

"The toll is for your dagger of steel, which you have on" said Dêrê.

"No one has ever taken toll from us in the whole world up to this day, not even from the creation of the sun and the moon," said they.

"Brother! Dêrê has good sense. I will ask him the remaining questions and follow you," said Channayya.

Then he stabbed Dêrê in the breast. Dêrê vomited blood and white rice. Then Channayya put three coins on his breast and said :- "Take toll from every body going along the road."

They went to a shed for water, and asked the Brâhmaṇa :- "Holy one, have you pure water?"

"I have water, but I have only three cups in my house. One is used for giving water in the hot season to kings and great people, and a second one is for Brâhmaṇas. But, children! there is a small spout of bell-metal. Shall I pour water out of it?" said he.

"We do not drink water from a spout, in which people of twelve religions and one hundred castes have drunk," said they.

Kôṭi held out his dagger's point, on which the Brâhmaṇa poured water, and drank water through the handle.

"Oh! Brother, you have drunk water and rested. How can I drink water?" asked Channayya.

The Brâhmaṇa gazed at Channayya's face, and when he saw the red eyes, the brown hair on his face, the mustaches bent like a horn, and his breast, the Brâhmaṇa was attacked by a devil that can never be routed. His hands were drawn back of themselves as if he were pouring out water, and then the water went suddenly up to his head and he became senseless. Then Kôṭi asked of the people :- "Is this water put here by yourselves or by the permission of the king?"

The younger brother knew what to do. He stood up at once and began dragging away the Brâhmaṇa.

Then Kôṭi said :- "Do not go, brother! Do not go. If you think two ways of the Brâhmaṇa, you will become a sinner that has killed a red cow at Kasi. If you do not heed my advice and go any further, you will become as a sinner that has killed me. If you disregard this advice, you will have committed seventy-seven *karoṛs* of sins." Channayya was not the brother to disregard Kôṭi's advice.

"O Brother! I will give you an oracle. If it is useless, treat it as useless; and if it is good, treat it as good," said the Brâhmaṇa.

He brought sixty handfuls of *jâtakams* and thirty handfuls of *granthams*. He brought golden balls and wires of silver, and put them on a plank of white *kadrôlî*, and he also shed tears.

"Do not try on any injustice : tell the truth now, putting down a handful of the balls," said Channayya.

"At Nelli and at Savalandâdka enemies with swords are waiting both on the trees and on the ground. A little further on a berry with a white stone will fall on Channayya's hat, and if you go on further, you will see a woman named Kantakke, who is selling Areca-nut," said the astrologer. "O Channayya and Koṭi, let me fold up the wires."

"Do you, Brâhmaṇa, perform *pûja* to your tables, and we now pay your charges," said the brothers, and gave him nine *pagodas*. "Do you, Brâhmaṇa, think to yourself that these nine *pagodas* are equal to nine *lákhs* of rupees!"

Then they proceeded further and saw Kantakke selling Areca-nuts.

"O mother Kantakke! put the basket of nuts aside!" said they.

"Do you remember the Êḍambûr Baidyas, who give rice at interest, and money at interest?" said they.

They went on. At Savalandâdka a berry with a white stone fell into Channayya's hat, and so he made five hundred berries fall down with the point of his dagger, and with the handle of it three hundred more. They appeared like diamond flies at Nelli and Savalandâdka.[84] When the people at Nelli and Savalandâdka asked about this wonder and enchantment, they saw the brave heroes. Some of them ran away as soon as they saw them, and ran up hills, and he who could not run bit the grass.

"Is not he, who has flown away, a bird? Let him be an army! Now let us go on further," said they.

They mounted the hill of Pañja, and when they had ascended it, they spread, in the cool air under a Banian tree, a blanket bordered with lace.

"Brother! Brother! Kôṭi Baidya! Is it not true that the lice on our heads were born at our birth?" asked Channayya. While the younger brother lay with his head on the elder brother's leg, and while the elder brother was searching for the lice, Channayya saw a company of boys playing together. A thousand cows and a she-buffalo were feeding on the grass in the plain of Pañja.

"Brother! I will tell the boys.a lie,"[85] said he.

"Do not, Channayya! If you tell them one, they will answer nine," said he. Channayya did not listen to his elder brother's advice, and said :- "Boys, a bullock in your herd of cows has brought forth a calf and is licking off the dirt on the calf with its tongue!" said he.

"We will ask you another saying and answer your question," said the boys. "Heroes! What is that fire that is burning on the sea in the countries from which you come?"

Then Channayya growling with rage ran to beat the boys.

"Do not brother; do not! Let us ask the way and description of the villages," said Kôṭi. "It is not in your herd of cows that the bullock has brought forth a calf and cleans it."

"But is it not a cow that brought forth a calf?" said the boys:

"Boys! It is not fire that burns on the sea, but it is the sun that rises in the East, and sets in the West," answered they. "Boys, give us a description of the roads and villages."

"If you go by the road to the right, you will reach the *châdvaḍi* of the Êḍambûr *bîḍu*. If you go by the road to the left, you will arrive at the *châdvaḍi* of Kemire of Pañja. If you go by the road in the middle, you will reach the house of Bannaya of Palli," said the boys.

The heroes asked for a description of the house of Bannaya

of Palli.

"A, large cow-shed, a house with an upper storey, a well covered with copper plates; a seat round a red cocoanut, another seat round a *sarôli* tree on the northern side. These are the marks. If you want to go there, you had better pass the yard, stand at the small opening made with two posts fastened together, and call the house people," said the boys.

Thus went the heroes there and called "Palli Bannaya! Palli Bannaya!"

Bannaya's wife heard the second call and answered the third call, and asked who they were?

"No one, but we who are going along the road. Is Palli Bannaya here or not?" said they,

"He is, but he went to draw *tâṛi* in the Saṅka Malla Forest," said she.

"If he is gone now, when will he return back?" asked they.

"He will return at noon; and if he goes again at midday, he will return back in the evening," said she. "If you are Brâhmaṇas, who wear the thread, there is a bench with three legs at the round seat under the red cocoanut. Sit down on the bench. If you are Wakkatas and Baragas, I have spread a mat over the seat at the *sampika* tree. You can sit down on that. If you are my caste-people, there is a small cottage. Come and sit down there," said she.

They heard it all and went to the seat at the *sampika* tree, spread a blanket bordered with lace, and sat down, and also put their dagger and a bow across their legs. The elder brother Kôṭi opened his betel-nut bag of the colour of a parrot. Seeing this, the younger brother said that he would open his bag of the colour of the *puda* bird. Then the brothers chewed betel-nut and the effect was to make Channayya senseless.

"I shall not remain, I shall not live in the world," said he.

"Who is there? O mother, give us a jug of water," said

Kôṭi. "As there is no male here, I cannot come down from the roof of the house, and cannot come down the stairs," said she.

"We are as your brothers, who were born after you," said they.

Having heard this, she went inside, took a jug of silver and went to the seat by the well. She held a *pikotta*, which was so high as to reach the sky, let it down and drew pure water from the bottom of the well. She washed her face and took the water home. Then she took a mat, the water and a plate of betel-nut.

"If we must drink water from you, you must tell us your caste, your relations, and the names of houses, where you were born and where you were married," said they.

"In the country of Parimâḷ and in a place called Kariya Arad, there is a house called Gejjinanda Yaramanê. My mother's name was Deyî, my father's Sâyi. I am related to Kirodi Bannâl. I am poor and am nicknamed Dâru," said she.

They looked at one another and spoke a strange language, and then they laughed at her.

"Brothers! do you laugh at my foolishness, or at my beauty?" asked she.

"We did not laugh at your foolishness, sister! How many children had your mother?" asked they.

"I had one father and two mothers, but to my mother, I am the only daughter. I heard that my younger mother has two children, such as none have yet been born, nor will such be born hereafter. They are committing many crimes, and go about murdering. I have not seen them yet," said she.

"We are your brothers," said they.

She took the jug of water and poured it on their legs, and said :- "I am your elder sister!"

She thought to herself that they were related, and so she embraced them. She took them into the inner part of the house, and made them sit on a swinging cot. She made a small seat of

mud and cleaned it with cow-dung. She got ready a clean cloth. She purified them all with red fire. She came out, took the dagger and bow, and put them on the seat. She held out some grass and called a red cow that had gone out to graze. She drew five *sêrs* of milk from the cow and boiled it down to two *sêrs*. She took the milk and called to them.

"We will not drink water, as there is enmity between us and Palli Bannaya!" said they.

"Do you come to go away again, or take the jewels off my nose and off my neck?" asked she. "I have not yet taken off my earrings. I am a young girl. If you are old enemies, keep such enmity back. Drop your enmity and drink water," said she.

"We do not think good and bad of the house where we have drunk milk. We do not destroy the house where we drink milk. We do not rain the place, where we have sat down!" said they, and chewed betel-nut. When they sat down, the man who had gone to the forest of Sańka Malla returned, carrying *tâṛi*. When he entered the but called Muṅgil, he said to his wife :-

"What is it that I hear? the sound of the swinging cot?"

"O husband! you have mocked at me up till now for having no family. They are your brothers-in-law and my step-brothers," said she.

"Have you done what you should not have done?" said he. He went out through the opening of a screen and ran away.

"Where are you running, Palli Bannaya?" asked Kôṭi and Chennayya, and called out to him.

"I believe in you, Kôṭi, but not in your brother," said he.

"A wild fox ever looks behind running, but you cannot do even that. He is not such a younger brother as to disregard his elder brother's advice," said Kôṭi.

"You had better come back! Palli Bannaya! Palli Bannaya!" said they.

"Payya Baidya![86] let us go home!" said they. "We hear that

you are the confidential servant of Kemira of Pañja. Will you kindly introduce us to him?"

"I was the servant of the former Ballal, but the present Kemira is a fool and useless. I am not his servant! His servant is one Sanda Giḍḍi," said he.

"Will you shew as Sanda Giḍḍi's house?" said they.

"I will shew it to you, heroes! But you had better go to your sister's house!" said he. We shall go to her on our return. Take us now to Sanda Giḍḍi's house," said they.

"I and Sanda Giḍḍi have been at enmity for a long time, but I will show you his house at a distance. You may go there," said he.

So they went and called "Sanda Giḍḍi! Sanda Giḍḍi!"

When they called him, he was not there, but his wife answered the call.

"Do you know, girl, where he has gone?" asked they. "He went to a *garadi*[87] at Peru Perumundê to teach boys to write and play," said she.

"O girl! why did he go to the *garadi* at Peru Perumundê?" asked they again.

"He went to teach boys to play," said she.

Then they went to the *garadi* at Peru Perumundê. Sanda Giḍḍi saw them from a distance, sent away all the boys, and sat still, shutting the doors on all the four sides. The heroes went three times round the *garadi*.

"Let us see if there is any entrance to this *garadi* or not," said Channayya.

So they broke down the frame of the door, and the stone doors themselves. They entered and stood in the middle of *garadi*.

"If we are to fight seven battles, you can tell me how many kinds of lizards there are here?" said Channayya to Kôṭi.

"There is a green lizard and there is a blue lizard," said the

elder brother. Then they examined the four sides of the *garadi* and found Sanda Giḍḍi standing like a lizard behind a *kandodi* post.

"Why did you stand there, Sanda Giḍḍi?" asked the younger brother.

"I concealed myself from my creditors, but I do not know who you are," said he.

They asked him who the teachers and scholars in the *garadi* were.

"They who came after me are *pradanis* (ministers), and I am the king!" said he.

"I went to examine the king, fought with him and put him on a rafter with his dagger. Now who is *pradani* or king?" asked Channayya.

"Now they are kings who came after me, and I am a *pradani*," said Sanda Giḍḍi.

Sanda Giḍḍi took them home and shut the doors of the *garadi*. As soon as he got home, he called his wife, ordered her to clean a but, to purify it, to wave fire over it, and spread a mat.

"You heroes, sit down awhile, as the sun is hot," said Sanda Giḍḍi.

Sanda Giḍḍi went out with a dirty sickle and with a blunt sickle. He went to the *châvaḍi* of Kemira at Pañja, and told the people that the two heroes had come.

"If they stay in this country they will not leave even a single village standing. We should somehow try to kill them; at any rate we should put them in prison," said Sanda Giḍḍi to Kemira. "Do you hide yourself upstairs. Let them salute Jâru Koṭṭâri, the son of the concubine Siddu, instead of you."

Then he went home and took the heroes to the palace. Sanda Giḍḍi went and saluted Jâru Koṭṭâri.

"If we are to salute, let us see who is the master and who are the servants," said Channayya.

So they looked round and saw Kemira of Pañja murmuring and biting his lips.

"Do not act like a buffalo. We did not come to ask about the debt. Thistles grow not on the road by which we came and we had better return back," said the brothers.

Kemira Ballâḷ came down the stairs and thrust out Koṭṭâri by the neck, and sat on his throne.

"Heroes! I did it wantonly to try you," said he.

Then the heroes saluted him.

"Have you seen the palace yet, which I have built," asked the Ballâḷ.

He took them inside and made signs to every one, wherever he went. Kemira went first, and the heroes followed him. When they went on, the doors behind them were shut, and logs, too, were placed across the doors. Kemira of Pañja went out in front, and all the doors were shut in on the brothers.

"Ah! we crowed at Parimâḷ like a cock, but the day approached near for sighing at Pañja like a hen," said Kôṭi. "If I am a strong youth, I can break down this place," and he pushed with his shield like an elephant.

He threw up the soil like a deer. He became small as a peacock. He trod down the walls by force, and made an opening by which an elephant could enter.

"Ho, elder brother! if you want to go, you may," said Channayya. Kôṭi went out, pushing aside with his dagger a stone, which could only be drawn by fourteen elephants.

"Ho, younger brother, sit down on that stone," said Kôṭi.

"I shall come, too, Kôṭi Baidya! Do you go and sit down at Bâlitimâr, the paddy field at Pañja."

The palace was broken down, as if it were trodden down by heroes who had to fight seven battles. Channayya went to Bâlitimâr at Pañja, pushing, with his dagger, a stone which could be drawn by seven and seven elephants.[88]

"O foolish Kemira! Silly Kemira! Opium-eating Kemira! *Bhaṅg*-smoking Kemira! Sour-*tâṛi*-drinking Kemira! Swollen-legged Kemira! Spindle-shanked Kemira! Snub-nosed Kemira! Broken-toothed Kemira! Pot-bellied Kemira! Big-headed Kemira! If we drag you to the East, we will beat you with balls of earth from a gram-field. If we drag you to the West, we will make you eat the sand of the sea. If we drag you to the South, we will make you mount the Ghâṭ of the god Tilliṅga. If we draw you to the North, we will make you ascend the mountain of the god Basiṅga," said the heroes. "Before we wash our faces we shall go to Brahmâ at Kemmulagê. When we go there we will take little Channayya of Êḍambûr," said they.

On the road they saw ten or fifteen *guḍis* at Kemmulagê.

"What mean these, Little Channayya?" asked the heroes.

"You will die yourselves, but you will kill me also," said he.

"What are we looking at? Is it a *basti* of the Jains? Is it a *palli* of the Mappiḷas? Is it a church of Kudumba? Is it the door and house of a rich man? Is it the hut of a poor man?" asked they.

"Aho heroes! You kill me," said he.

"Go and hide yourself under a small mango tree, like a fruit under a leaf," said the heroes.

When they went to the forest of Kemmulagê, a Brâhmaṇa, having finished his daily *pûjá*, was going home to his household *pûjá*. They asked the Brâhmaṇa for some *sandal* from the god, and said they would take their offerings to the god.

"*Pûjá* for to-day is now finished; come to-morrow," said the Brâhmaṇa.

"If you are a Brâhmaṇa who knows the particulars of all *Sâstras*, you had better see as perform a *pûjá* with an upright heart!" said the heroes, and stood with bended heads on a flat stone and prayed:- "Let a drum tied to a cocoanut tree, and another

drum hung on an areca tree, and let all the other musical instruments be heard! Let the sound of a horn and of a gun be heard! Let a torch that has been extinguished burn again! Let a golden plate be placed at the door!"

They made Brâhma Bhûta come to them, trying their best and not letting him go. Then all the musical instruments were heard, and all men and women trembled.

"What is this wonderful thing, this wonderful enchantment?" said the Brâhmaṇa, as he went to perform *pûjá* at home, and sat down to take his dinner. Then he returned to the temple running, and found the heroes standing with bended heads on the flat stone.

"One should beat these Billavar boys with a cocoa leaf. One should beat these Billavar boys with a bundle of prickly twigs," said the Brâhmaṇa.

Said Channayya :- "What do you know, O Brâhmaṇa, about lucky hours and times? Brâhmaṇa, you told us the day, the hour and the time; what do you say now? If you are a Brâhmaṇa, who is acquainted with the details of the *Sâstras*, shut one eye and open the other eye; bend one leg and make straight the other leg; and then I can examine all the *Sâstras*. Now, Brâhmaṇa, open your eye that is shut, and shut your eye that is open!"

He could not open his eye that was shut, and could not shut the one that was open. He could not make straight his leg that was bent, and he could not bend the leg that was made straight.

"Brâhmaṇa, who you are and who are we?[89] This is not an earthen pot, and not even a relation of a Brâhmaṇa," said they.

Then the Brâhmaṇa became possessed by Brahmâ Bhûta.

"O Kôṭi! O Channayya! Offer to the god the present which you have brought," said he.

A figure of Brahmâ was offered, and *lâkhs* of Rupees, and Brahmâ made a steel ball in the bellies of Kôṭi and Channayya.

Thus they offered their present to Brahmâ Bhûta and took *sandal*.

"O Brahmâ, we must make you a present. Do you worship the god with flowers,ö said they. They then left the place and went onwards with the intention of getting a present and honor from the Êḍambûr Ballâḷ. They stood under a small mango tree and called out :- "O Êḍambûr Kinnyanna! We have offered to the god a present and taken *sandal*. Now let us go! O Kinnyanna, we have been to the Êḍambûr Ballâḷ in our childhood.

As they were going, the Ballâḷ sent a man to say to them :- "If you defeat in battle an elephant, a horse, and a army, too, I shall give you a *muṛa* of rice."

"Your servants get, as a present, a *sêr* of rice," said Kôṭi and Channayya.

"Do you, heroes, fight with an elephant and with a horse, and defeat nine *lákhs* of men, and I will give you as a present a *muṛa* of rice. I shall send my servant to you. Be, at that with Little Channayya.

A man was sent to fetch the heroes from the Êḍambûr Baidya's house. They went to the Ballâḷ and saluted him. Five hundred elephants were loosed to fight with the heroes of Êḍambûr.

"If you come with justice, I will shew you a road to my heart, but if you come with in justice, I will cut you into pieces, like bees," said Channayya.

A troop of heroes was brought out to them, but Channayya mounted on a horse, and killed it, by pressing it so that it vomited up its food.

"The elephant is defeated and the horse is defeated, but the nine *lákhs* of men remain," said Channayya to his master.

The younger brother himself killed the nine *lákhs* of men by his might. It was difficult for the Ballâḷ himself to remain alive.

"I will give you a present, Channayya!" said the Êḍambûr

Ballâḷ, and presented the heroes with land at Êkanâḍka.

"We want land that has been fallow for sixty years and on which wild plants and herbs have been growing for thirty years," said the brothers, and took their leave.

The land at Êkanâḍka was presented to them. They went there, made a plan, and built a palace. The palace was built with five hundred rooms below, with an upper story in the middle, and with another story over that. The land was hilly, but the hills were dug down and made into a paddy field by the heroes. On the 18th of the month Paggu, they ploughed the field with four bullocks and sowed seeds in the corner of the field.

"We have ploughed and sown in the dry land sowing sixty *muṛas* of paddy, and in the wet land sowing ninety *muṛas* of paddy," said the brothers to each other.

"Let us examine the sprouts of the seeds. Do you, elder brother, go through the dry land and I will go through the wet land," said Channayya.

When Kôṭi went through the wet land and Channayya through the dry, the younger brother met the elder.

"Brother Channayya ! what do we see in this country? A wild hog called Gujjara was born when the earth was created. He has destroyed all the crops. He has ruined all the paddy fields producing food for fifty men," said Kôṭi.

"There is no hunting and no army in this country," said Channayya.

"This is not a country where men live. This is a widow's country and a woman's country," said Kôṭi.

"We have not rubbed off yet the sweat of our limbs with the clothes tied to our middles. Our daggers rust," said Channayya.

Little Channayya told all this to the Ballâḷ of Êḍambûr. The Ballâḷ sent Little Channayya to Êkanâḍka Guṭṭu, to bring the heroes in a *ghaḷigê*. The heroes saw the letter and came in a *ghaḷigê*.

"I hear that you say that this is a widow's country and a married woman's country, and that, as this is a widow's and a woman's country, there is no hunting," said the Ballâḷ. "I will write a letter to the hunters, so that they may assemble under a small mango tree."

The Ballâḷ wrote a letter to a thousand people of Êḍambûr and to three hundred people of Tolâbâri to collect together, and proclaimed that each household was to come. Also, that every grandson, who was under the care of his grandfather, and every nephew, under the care of his uncle, was to assemble. Every elder brother and younger brother and every brother-in-law was to come to the hunt.

"Every one of these is to be present under the small mango tree for seven days and nights," said the Ballâḷ. "Little Kinnyanna, why do not the heroes come yet? Were they not informed?"

Soon after that, when Kinnyanna went to the heroes to call them, they came over. They came to the Ballâḷ and saluted him, standing on lower ground.

"Are the men and the army sufficient, Kôṭi and Channayya?" asked the Ballâḷ.

"Master, the men are sufficient for the hunting; but there are no dogs at all," said Channayya.

"Where are the dogs, Channayya?" asked the Ballâḷ.

"On the *ghâṭs* in the Upper Country there is a dealer in dogs, who is call Mallodi," said Channayya.

A letter was written to the Upper Country to bring twelve dogs without leashes, and twelve dogs with leashes–altogether twenty-four dogs. The Ballâḷ ordered a servant, Bagga, to carry the letter. Bagga carried the letter to Mallodi. Mallodi read the letter, in which was written the order for twenty-four dogs. Then he called to a dog "Kalu! Kalu"! and gave him food of black rice. He called out "Bollu! Bollu"! and fed another dog with white rice. He put chains on the dogs' necks, and came to the small

mango tree with the dogs. The Ballâḷ sent a man again in a *ghaḷigê* to the heroes, that they should come in a *ghaḷigê*, as the dogs were brought. The heroes put shoes on their feet and took umbrellas, and arrived. Then the Ballâḷ said to them:- "Kôṭi, Channayya, let us go a-hunting now!"

"In what country, in what forest and in what prickly shrubs are we to hunt?"

"Let us go to a valley, where the long-horned deer feed, or let us go to a plain where the peacocks feed, or let us go into a black forest, or let us go to the mountains, where horses grow up, or let us go to any forest you like. Let us throw stones into the forest, and send dogs into the grass," said the Ballâḷ.

Flying birds and running birds did not rise up. Squirrels running on trees, bats hanging on leaves of trees, and coloured deer did not get up. Cranes and other birds crying, did not get up.

"Now let us go and hunt in a forest where black musk-deer live," said Channayya.

A large tiger, the longest in the country, got up. One Dêvanâgari Ballâḷ killed the tiger. Channayya killed another, which was as old as the world. When they were going to a valley, where very large tigers live, a wild hog called Pañjina Gujjara, which was as old as the earth, got up quickly; and as he was coming along, grinding his teeth, as it were with the sound of thunder in the month of Karti, he ran at Kôṭi Baidya.

"If I run away, I shall lose my honor; but if I stand here, I shall be killed," thought Kôṭi himself, and killed the hog.

All men came to see the hog, which was smaller than an elephant, but greater than a horse.

Then the younger brother Channayya came to his elder brother, and called to him, "Brother, brother!" and asked him, "Did you kill a hog that is smaller than an elephant and bigger than a horse?"

"Brother, you see," said he, "we could both kill a thousand people of Pañja together with this hog!"

Then, the brothers brought a pot of water and a shoot of the *sañjimana* plant, and made the hog alive again and dragged it to Pañja Bâlitimâr, where a thousand people of Pañja on one side and the brothers alone on the other stood up to fight a battle. While they were fighting, Channayya speared the hog and killed it. A thousand people of Pañja took hold of the two hind legs of the hog, and Chaannayya, seeing this, tied his girdle to the hog's teeth and dragged. When they pulled only one foot, Channayya pulled seven feet, and took it to a rock called Munjolu Padê and told the people to cut up the hog. He said that a share was to be given to the village, the head and a leg to the hero who killed the hog, some curry to the neighbours, and poison to the thousand people of Pañja.

"Let us make the hog alive and draw it away to Râyanâḍ Forest," said Kôṭi.

"We gave life to the hog, took him away, and now let us go to Êkkanâdka," said the brothers.

"What is to be done for the sin of killing a hog?" asked the younger brother.

"Channayya, one only need rub on oil; oil from oil-seeds; oil from a hand-mill; warm oil for the nails of the fingers; *kileṇṇe* oil for the ears; *ghi* for the head : ten or eighteen kinds of oil should be rubbed on."

A servant put oil on his left side and rubbed it on the right side. He put oil on the right side and rubbed it on the left side. But while the brothers sat having the oil rubbed on, a contemptuous letter from Pañja came to Êḍambûr :- "Send back the whole of the wild pig, and with it some curry. When you send it, should send our share. When you send it, you should give the hero who killed the hog the head and one leg. When you give it, you should transmit the honor. When you transmit

the honor, you should send the instrument with which the hog was killed. When you send it, you should send the heroes, too, who killed the hog, tied back to back. When you send them, let the army stand up to fight. When they stand up, let the Ballâḷ leave off male customs and let him dress as a female; let him put two cocoanut shells for his breasts; let him put on a small jacket; let him tie his hair into a knot, let him put collyrium on his eyes; let him put a *sîrá* round his middle; let him be dressed with flowers. If he sees his feet holding a small knife, then his country is that of a female."

Thus was the letter written, and when the Ballâḷ saw it, be wept bitterly.

There was a poor Brâhmaṇa at the garden called Amasavanda. The Ballâḷ went there and called out, "Êḍambûr Sañkara."

"Why did you send a man to me, O Pergadê!" asked the Brâhmaṇa.

"Tell me what your pay is for going to Êkkanâdka," said the Ballâḷ.

Pergadê wrote a letter and gave it to the Brâhmaṇa.

"Channayya is very cruel; Channayya is hard-hearted; therefore, O Brâhmaṇa, go carefully," said the Ballâḷ.

The Brâhmaṇa went, passed the compound, and stood at the opening between two posts. He called out, "Kôṭi! O new hero! Channayya! O new hero!" and Channayya came out running to beat him, and gnashing his teeth.

"Let us ask him whence he comes and where he is going," said Kôṭi.

They asked him, and he replied :- "I am a man from Êḍambûr, and have brought this letter," said the Brâhmaṇa.

"There are many who remain at Êḍambûr for the sake of their meals; but let us see the contents of the letter," said Kôṭi.

When they knew the contents of the letter, it was no time

for the Êḍambûr Ballâḷ to sit quiet, for then the seven kinds of battle appeared near. "We shall bathe to take away the oil off us, and drink rice water," said they. The water was warmed for seven nights with fire.

"O Brâhmaṇa, take rice for food, and return to Êḍambûr," said they, and gave him the letter for Êḍambûr.

The younger and elder brother bathed, and when they had dried their hair with a cloth violently, the drops of water from their heads like bees fell at Kemira's feet. They put on marks of sandal paste, and then they prepared to write a letter to their brother-in-law. It was one Elkotê Baṅgâr Kujumba Kajêr at a *bellu* (dry land) in Uppuchekêr Bâl, to whom they sent a letter to come within a *ghaḷige*. Then they went home to their meal. They opened the lids of strong boxes. They made a pure gold key for the jewel box, a common gold key for the pure gold box, a silver key for the gold box, a wooden key for the silver box, and a key of copper for the wooden box. They opened the box and took a black silken cloth from Kavûr, and took out all their clothes, and dressed themselves. Channayya took a signet ring from a carved box, and put it on. They put jewels in their ears and while they were putting a thick cloth on their shoulders, their brother-in-law arrived.

"Do you remain here cultivating the land thrice in a year. If we return back, we shall take back our house and property. If nor, every thing belongs to you," said they to him, and went to the *châvaḍi* of Êḍambûr. They went to the Êḍambûr *bîḍu* and saluted the Ballâḷ. Channayya asked the Ballâḷ :- " Why did you write that letter?"

"Seven kinds of battles are near, Channayya!" said the Ballâḷ. "I am a son of the Billavar caste; how can I fight?" said Channayya. "There is a sword in your stone-box. If I can wield it, I will fight the battle. Give me an iron chain from your swinging cot, to see if I can cut it with my dagger.

"Can iron cut iron in two, Channayya?" asked the Ballâḷ.

"If iron cannot cut iron, how can it be possible for a man to kill another, and how can a battle be fought?" said Channayya.

"When shall I see your face again, and when will you see my face again, brother?" asked Channayya.

Channayya Baidya went to battle at Panja. Kôṭi Baidya went to battle at Nekilâjyya. Channayya killed thousand people of Panja and had a gold post carried from Pañja to Êḍambûr. He did not leave even a single man to answer a call, and he did leave even the sprouts of plants, but destroyed every thing. He dug up the steps with a pickaxe and burnt the house with fire. He made the house red and then black, and then said that he would go to his elder brother. When he went to his brother Kôṭi, he had gathered the seven battles into one, had defeated all in six battles, and was fighting the seventh. He made a sign with his cloth so as to turn his younger brother back, as there was an arrow shot by Sanda Giḍḍi.

"Has the arrow struck your eyes or legs?" asked Channayya.

Immediately an arrow came and struck Channayya's leg.

"If he was a good dog, he would have bitten in front, but as he is a dog of Pañja, he has bitten from behind. Therefore, I cannot see the arrow and take it out," said Channayya, and shook his leg with force.

Then the arrow struck Sanda Giḍḍi. Channayya was carried to Êḍambûr.

Kôṭi Baidya fought the battles and defeated all his enemies. He came to a white saroli tree and sat down under it. Then he was not himself. The black bird, *kaliṅga*, sat on his hat. In the meantime one Kalôri of Pañja, who had fled from the battle, came to Kôṭi and seized his dagger, and when Kôṭi Baidya opened his eyes and saw him.

"This is not my dagger, but belongs to Brâhmaṇa of

Kemmulaje. It is not necessary to steal it from my hands. I will give you it myself," said Kôṭi.

When the Ballâḷ of Êḍambûr heard that one Kalu Naika had gone away with Kôṭi's dagger, the Ballâḷ sent his nephew Dêvanajiri Ballâḷ to Kôṭi. When Dêvanajiri Ballâḷ arrived, Kalu Naika was going away with the dagger, but he caught Kalu Naika and tied him to a horse's feet and made the horse run away. Then Kalu's face and nose were broken, and he died.

Dêvanajiri went back to Kôṭi Baidya. Kôṭi Baidya then said to the Ballâḷ, "Brahmâ has ordered me to go to him. I leave this life, sad therefore I give you a grant on copper."

Kôṭi Baidya wrote a document that Êḍambûr is for the elder brother, and Pañja for the younger brother, and gave it to Dêvanajiri.

"I leave my body and go to Kailâsa; therefore get holy *tulasi*, and pour water into my mouth. Under a white saroli tree at Hasalajya Bâil in Beltangâḍi Kôṭi left his body and went to Kailâsa. And when he died and entered Vaikuṇṭha, Brahmâ ordered him not to touch the wall of the temple and not to descend into the yard.

"As you are the god who knows the particulars of all *Sâstrams*, why did you make me die?" asked Kôṭi.

"There is only one death and one burial ground both for you and your brother; therefore, bring your younger brother, too," said Brahmâ.

When Kôṭi came to Channayya, as a spirit, his leg was being washed. Kôṭi called out, "O, my younger brother!?" and then the younger brother Channayya struck himself on the head, and died, and went to his brother. Then they went together to Brahmâ. Then Brahmâ ordered them to touch the wall and to come into the yard, and to walk three times round the temple, and then they entered the temple of Brahmâ. Fuel was collected

in a burial ground, for which a mango tree on the other side of the river and a jack tree on another side of the river were cut down. Sixty bundles of sandal were brought. Then the dead bodies were burnt. In this manner the Ballâḷ caused their dead bodies to be burned perfectly.

BURNELL MSS.–NO. XVI.

THE SONG OF KALKUḌA

Original in the Kanarese character, occupies, text and translation leaves 230 to 232 inclusive of the Burnell's MSS. Transliteration by Dr. Männer : translation from Burnell's MS., checked by Dr. Männer.

Text

Kalkuḍa Paddana

"Nîru pattu niwâḷḷa! Pêru pattu jajâlla! Babipula-nallere kallâṇa! Maḷpiñchitti pâli kênla! Mangalûru sârâḷu paṇpi pâri kînla! Mulki ormbamâgane paṇpi pâri kênla! Banṭeru sâra sime paṇpi pâri kênḷa! Maṇelu hobali paṇpi pâri kônla jêwâdye! Mugeru munnûdâḷu paṇpi pâri kênla yê!"

Âpagâne nânâ putti nâḍunḍu Kella Puche Mâṇtrâḍi, appe uḷḷoḷu Kâḷabairî, amme uḷḷena Sûwa Kalkuḍe. Âkuḷegu puṭṭi magaluḷḷolu Durgamma. Âtena samayogu eiyeregu worti sangaḍi. Wori Kalkuḍe chembaṭṭaluda bêle benpenô; nana wori Yellûra Kalkuḍe kañchi kadumuṭṭuda bêle benpenô; nana wori ullenô maraṭa bêle benpenô; Narna Kalkuḍe-âye chitrada bêle benpendenô.

"Yânu pôpe Belgulagu."

Belguladu Gummaḍa Sâmi bêle benpenô ande. "Bêle bentarâ Kalkuḍâ mallâtu mune bâru dâtu kôredânte bêle benoḍu?" andudu ammagu paṇḍe. "Balada bhâgoḍu Gummaḍaḍu woñji kappe wonji sîre nîru unḍu."

Andudu paṇḍe mage :- "Yânu bendi bêlegu wori ûna paṇtuji" andudu boḷḷi kaṭṭi bêsatte dettoṇḍe. Tana jîwogu tânu ûnnonḍenâ Śûwa Kalkuḍe. "Eiyaya ammerê mage bêle tûwere

battenê-nina jîwa îkaḷewoṇḍanê." Andudu paṇpe Sambu Kalkuḍe. Ammanu silettu pâdudenê manta bêle benpe Sambu Kalkuḍe. Kârḷa saraḷu barperu Gummaḍanu tûwere; yenkuḷegu jeṅkulegu bêle benpâwodundu paṇḍeru. Beḷguḷudu mây âye Śambu Kalkuḍe Kârḷaḍu jôgâyenâ. Kârḷaḍu woñji Kôludda hacha bendenâ Kalkuḍeyê.

Yênûra sûrâḷu baruweru Kârḷagu tankuḷegula añchenê nâtâwoḍunḍu. Âkulu harpinenu tûye nâḍâde Gummadani sarûta malte mayakâye âpaganê. Âtena samayoḍu yênûruḍu jôga bende (undaye) Yênûruḍu yêḷêḷu woṭṭu padinâlu billuddo bêle hecha bende. Einu tûyeru Bairana Sûḍeru kei woñji, kâru woñji deppâderu yê.

(Sambu Kalkuḍanau), "panawuḍu mêlu jâtiḍu hîna." Bâirana Sûḍeru yê-nana-ula dum buda" charyonde Śambu Kalkuḍe.

Woñji keitu Gummanḍanu milpuḍiyenâ mâva ayenâ. Mâyâyîdêwadê Kâriñjaḍu bêle benpende. Kâriñjaḍu bêle bennaga Hirta Aḍḍyandâru Mitta Aḍḍyandâru tûwere batteru.

"Woñji karuda woñji keiṭâ dêwastâno raḍḍu kaṭṭudu pullyakelogu bali," japuḍanâ andudu kenḍeru.

"Bali îgaḷigegu," japuḍende Sambu Kalkuḍe.

"Îgaḷigegu malpunâye îyô," andudu môṇe gubbiyeru. Âkuḷu pôperu dêwastâna kaṭṭiyenâ gôpura hirdiyenâ; kalla pañchâñga pâgara angana sutta maḷten jalakogu kere maḷte; weipere têru maḷte-mitta dêwastâna kaṭṭude; hirtadêwastânogu batteṇâ buṇâdi pâḍiye, âye dêwastâna raḍḍulâ pullyâwandi uâaiji kaṭṭiyenâ. Pullyada balinâye pidâḍa yenâ Hirta Aḍḍanḍâru Mitta Aḍḍandâru kêṇḍudu pâru bannaga, dêwere appaṇe ânḍu dâneadanḍa. "Aṅgana jappande madelu muṭṭandendudu woñji târaida nîru woḍe muṭṭa barpunḍo aḍe muṭṭa jâgu, âḍe muṭṭa jâgu dêweregu koḷpunḍâ dêwastânogu baroli andudu paṇḍeru."

Woñji târaidanîru nûtra (120 muḍi) muḍi kanḍogu suttu battunḍḍu. Dêweregu sûwatti koriyeru. Dâre yerôderu ganda

purusado dettoṇḍeru.

"Yânu pôpe (Sambu Kalkuḍe) tenukâyi Gaṅge miyere." Ubâruḍu Ubâra Tîrta mîyenâye.

"Baḍakâyi Bâḷu Sêneru pôti râj ogu Gaṅge mîyere pôpende yê-aḍegu." Pôye Gaṅge mîyenâ.

Translation

"Take away the Bhûta in the water, O god! Offer milk! Help thy servants! Hear advice! Hear the advice of a thousand people of Mangalur. Hear the advice of the people of nine Mâgnes at Mulki. Hear the advice of a thousand people of the Baṇṭs. Hear the advice of the people of Maṇeḷ. Hear the advice of three hundred inhabitants of Mugêṛ."

Now there is a village called Kella Puchchye Mâṇṭrâḍi, where Kalkuḍa was born. His mother was one Kâla Bairi, and his father one Śiva Kalkuḍa. Their daughter's name was Durgamma. To five brothers there was one sister. One son was a cooper-smith; another Yellûr Kalkuḍa, was a bell-metal smith; another a carpenter; another, Nârna Kalkuḍa, was a carver.

"I will go to Beḷguḷa," said he (Tambu Kalkuḍa).

His father was making an idol of Gummata at Beḷguḷa. "Have you finished Gummata without making a fault as a thistle-thorn or as a grain of rice?" said he to his father. "There is a frog and handful of water on the right side of Gummata."

"No one has yet found any fault in my work," said his father, and took a knife with a silver handle and killed himself.

"O my father, your son came to see your work only, but you have killed yourself!" said Śambu Kalkuḍa.

He buried his father and began to work in his place. Then a thousand people of Kârkal came to see the Gummata, and said they wanted one like it; so Śambu Kalkuḍa disappeared from Beḷguḷa and appeared at Kârkal, where he made a Gummata two

cubits higher (than that at Belguḷa).

A thousand people of Yênûr came to see the Gummata at Kârkal, and said that they also wanted to establish one like it, and in the same way. When he saw then coming he raised the Gummata straight up and disappeared immediately, going to Yênûr. He made a Gummata, seven and seven, altogether fourteen, *kôls*[90] higher (than that at Kârkal). One Bairana Śûḍa saw this and broke one of his legs and a hand.

"Bairana Śûḍa, you are rich and of a mean caste. You will see what happens hereafter," said Śambu Kalkuḍa.

He raised the Gummata straight up by only one hand, and disappeared, going on to Kâriñja, where he said that he would work at something. While he was working there Hitta Adyandâr and Mitta Adyandâr came to see his work.

"Can you build two temples with only one hand and one leg? And will you go early in the morning all round the temple?" asked they.

"I shall make a round of the temple at once," said Śambu Kalkuḍa.

"Are you the man to finish such a work at once?" said they, and spat in his face, and went away.

He built one temple and a high building in front of it. He made a stone wall around the temple. He made a tank for bathing. He made a car, in which to draw the god. In this manner he built the temple on the higher ground and came to the lower ground. He laid a foundation for the second temple and built on it. He built two temples before the morning and made the god to turn over the temple in the morning. When Hirta Adyandar and Mitta (Milla) Adyandar heard this and came running, the god ordered them not to touch the walls and not to come into the yard.

"If so much ground as the water in a cocoanut will surround is presented to me you may enter the temple!" said the god.

Then it turned out that the water in a cocoanut was sufficient

to pour around a place sowing a hundred and twenty *muṛas* of paddy ! This place was presented to the god, and they received sandal and flowers.

"I go to bathe in the Gaṅgâ in the south!" Śambu Kalkuḍa bathed in pure water at the Ubâra Tîrta at Ubâra.

"I will go to bathe in the Gaṅgâ in the north, whither Bâḷu Sênava has gone." He went and bathed there, too.

BURNELL MSS.–NO. XVII.

PÔSA MAHÂRÂYE

Original in the Kanarese character, occupies, text and translation, leaves 233 and 234 of the Burnell MSS. Translation according to the Burnell MSS.

Translation

There were four *kambalas* (large paddy fields) on four sides of the palace at Poṅkulê. The *kambalas* were ploughed at noon, and when this happened the Bhûta Pôsa Mahârâye was feasted in the evening with a thousand young cocoanuts, a *kalasê* of boiled rice,[91] and a thousand *sêrs* of rice flour. In this manner Aitha Śeṭṭivâḷ, the richest man in the place, per-formed the feast, bringing out ancient ornaments of bell-metal kept at Peralâ. He presented sufficient gold and silver ornaments and built a *matam*, and he presented the Bhûta with a head-ornament, rings for his ears, ornaments for his neck, a large ring for the arms and a jewelled bangle for his wrist, another for his neck, a cover for his back, and a bench to sit on. Then the Bhûta told him that he wanted the honors that are given to a god, *viz.*, a bell and a sword, such as are given to Brahmâ. Then he was presented with two drums. He also wanted a piece of land and a fire burning at his stone[92]. He further wanted a *matam* where a feast to him was to be performed.

He went to Kuredal Barke and had a feast at Kuyela Barike. A flag was raised at noon and a feast was performed in the evening for him. Then he went to a place called Muli Botti Guttu. There he asked for a feast in the evening and a flag to be raised at noon. Kitna Naika at Beldâ made a feast for him. Paduma Śeṭṭivâl

performed a feast at his new house. Rama Parbu at Nayî performed a feast, Kittappa Naika at Parârî Guttu performed a feast, Kuttappa Naika at Lower Pañja performed a feast. Vâjî Naika at Upper Pañja performed a feast. Aitha Śeṭṭivâl performed a feast. Chinnaya Śeṭṭivâl at Middle Pañja performed a feast for him. Gerappa Kaiyar in a lower part of Pañja performed a feast for him. Śaṅku Baidya in Upper Pañja performed a feast. Duma Baidya at a hut by an oil-mill performed a feast for him. Kôṭi Baidya at Alke Bail performed a feast. Basâva Baidya at Guri Kanda performed a feast.

Some persons from Kuvvidal Barke were going to bespeak a marriage at Muli Botti Guttu, where there were some girls who were very beautiful. The mother's name of one was Abbayê and of another Dârâ. Kâna Śeṭṭivâl arranged to be married to Sandâ Kamboli at Kuvvidal Barke. He saw the girl on a Tuesday, and promised to send neck jewels by the next Tuesday. On the next Tuesday the girl was brought to Kuvvidal Barke, and the marriage was performed on Wednesday. The girl came to her maturity as soon as the marriage was over. She bathed once or twice on the next days, and bathed on the fourth day; but there no water for bathing on the fifth day. So a well was dug in a *kambala* where two *pikotias* were put up. Her husband told her to take her dirty cloths and to go to the well to bathe. When she went there, there was no water. Then she went towards Muli Botti Guttu. When she had passed two *kambalas* on the road, she reached Daiyangule Mana, where she was concealed by the Bhûta Pôsa Mahârâye. He made her to disappear from Ankronda Adda to this place. Kâna Śeṭṭivâl prayed to him and promised that he would perform a feast if he would bring back the girl. The girl answered the call, but did not appear.

Then Pôsa Mahârâye went to Êruvâil Paramêśvarî and stood on her right side.

"You are a god and may stay in the temple: I will remain in the *matam*," said he.

BURNELL MSS.–NO. XVIII.

KAṆṆALÂYE

Original in the Kanarese character, occupies, text and translation, leave 235 to 239 inclusive of the Burnell MSS. Translation according to Burnell MSS.[93]

Translation

There was a mother named *Soyiramma Taiyar,* a father named *Guru Sarapoli Naika,* and an uncle named *Babe Sevana. Guru Sarapoli* had four children. One of them was called *Aru Adana Setti;* another Annappa Setti. Darama setti another Sundaram setti Sundaram Setti. For these four children he built a building on the sea-shore. He brought some sand for them to write on. He put up a sloping table for them. Then the children began by writing on the

1. Attaver Daiyongulu 2. Foolish Jumadi (Marlu Jumâdi)

sand, and when they could write on boards their father brought some leaves of a palm-tree, put them in the morning sun and heaped them togetehr in the evening sun. He cut off both the ends of the leaves, and trimmed the edges. He put turmeric on the leaves. The children wrote on a bundle of such leaves and tied them to a tree in the street.

Then they took ink syaing, "We will hereafter write in English". They wrote superior writings on stamped papers and kept them safe in their house.

"We have become clever, and so now let us build four shops on the sea-shore" said they. They put curry-stuffs into one shop, wheat and Bengal gram itno another; into another a kind of rice called *same*; into another clothes. In this way, they had separate things in four shops.

Then they left off this trade and began to deal in bullocks. At Karmin Sale on the Ghats there was one Yellappu Gaunda. They went to him and said:-

"Yellappu Gaunda, we want a pair of bullocks. Tell us the price and give us the bullocks quickly and the straw for them! Give us a superior kind of bullocks".

He brought bullocks differing in the colours of their four legs. Brown was the colour of their tails; white the colour of their heads and white were their tongues! He sold them with the straw for them. They paid three hundred rupees and then they brought them to the chavadi of a woman named *Saminandêdi.* They called her and asked her a foot's length of ground on which to cook.

"We give food to those who take it, and fruit to those who will not take food; but our ancestores never gave a place for cooking, and we will not gives it now," said she.

Then she asked their caste and supplied them with water.

Then *Kannalaye* caused *Saminandedi* to disappear and he went to his *matam.*

BURNELL MSS.–NO. XIX.

THE WANDERINGS OF JUMÂDI

Original in the Kanarese character, occupies, text and translation leaf 240 and part of leaf 241 of the Burnell's Mss. Translation according to the Burnell's Mss.

Translation

He came from *Sarasime in Mugêrnad.* He passed the pleasure-garden in Bantwal. He came to *Aiyyandalpatta* in *Ambadadi.* There he entered the gudi of Brahma served by five Bhutas. After this, he passed the banyan tree in *Pachhanadka.* He ascended the hill in Benjana. In Amunje he saw Brahma of Adibettu. He passed the jack tree in Poiye and the banyan tree in *Podikâra.* He visited the goddess Paramesvari of Puralu. The three thousand men of Puralu assembled, and he was offered sacrifice at the gate of Purala. He required a *sthana,* and took possession of the *sthana* in *Uripâde.* He said that he intended to walk a long distnace, and crossed the river at *Addanda.* He passed village of *Ittai.* He passed Kaḷi boloor and visited the Bhuta Munḍitaya of Mulur. He passed the Sala Ferry and visited *Bannakula of Anaje.* He took possession of the *Sthana* on the hill in Ballammale. He visited the god Amritesvara and required that a sacrifice should be offered him in the yard of the temple and it was offered accordingly. He took possession of the *sthana* to *Padavodi* and received sacrifice in *Palatikatte.* He passed by Doninje and Kallamugêr. He came to aindalpatta, and then passed on the bidu in *Sampinja.* He visited the *Kartu, sarakullaya.*

He sent small pox and sharp pain into *Samujad.* The prasna-book was brought and discover the cause of this sudden disaster. They found that a Bhuta equal to a god had came into the kingdom and they asked him to tell them what he wanted. He required a hanging

cot set with pearls to be put up for him in the bidu in *Tampinjal;* the dagger used by the Ballal of *Aiyyandal,* the *sthana* in *Mudar* to be consecrated to him; a flag to be raised to him to be drawn in a car. The god in that place was called the Eternal God, and this Bhuta became known as the Eternal jumadi. (Âdinâta Jumâdi)[94]

BURNELL MSS. – NO. XX.

THE STORY OF JÂRANTÂYA

Original in the Kanarese character, occupies part of leaf 241 and leaf 242 of the Burnell's Mss. Translation according to the Burnell's Mss.

Translation

A baṭṭa of Barebail and a magician od Derebail, together with four other bhatta ... seed enough for sowing and a field to cultivate, but had no bull-buffaloes for ploughing certain man had brought four thousand bull-buffaloes to *Buḷeribuddyoṭṭu.* They heard news and passed Poiyye and a house in *Nirmarga,* and came to *Buḷeribuddyoṭṭu.* Then they saw the four thousand bull-buffaloes, and aksed the owner to tell them the price of the bull-buffaloes.

"One thousand pagodas for the free-legs and one thousand for the hind-legs" said he.

They then prayed to Jarantaya saying : "If you make our minds and the bull-buffaloes agree with each other, we will make you our family-god. We will worship you at the right hand of our god in our house at Maiyya, both in the time of prosperity and in the time of distress".

He made their minds and the bull-buffaloes to agree with each other! And the bhuta returned home, taking the two bull-buffaloes with them. They returned by way of Poiyye passed the house in Nirmarga.

They had worshipped the Bhuta for about six months, one year or two years, when, a short time, famine appeared. Then he required that a dagger should be placed in his.

He took possession of the sthana in Maniyâl, requiring that the flat should be raised hanging that should be drawn in a car. On leaving and the *sthanas* in *Poiyye, Nirmârga* and *Maniyâl* he settled himself

in *Sâira.* He required that the *sthana* in *Vanjare* should be given to him. He next made himself known as the *"Three Bhutas of Sâira".* He ascended hill in *Addanda,* and visited the god *Manjunatha* at *Kadri,* the god Śarvu Brahma of *Aindâl* fourteen other Bhutas. He took possession of two *mathas,* known as the Kaiyane and Boliyaen. He entered the *mathas* and kept a numerous guard in them.

The soothsayer was questioned as to the cause of this disaster.[95]

"If you give me half of the land belonging to the matha, I will reliveve you from the disaster that hass befallen you", said *Jarantâya.*

Half of the land belonging to the matha was given to *Jarantâya.* The man relieved the Bhuta was one Dêvu Baidaya. The Bhuta said that he wanted a dagger in his ..... and Dêvu Baidaya caused a *sâna* to be built for him in Bolur, after which the bhuta has known as the umbrella (guardian) of teh hundreds of families int he four quarters.

BURNELL MSS. – NO. XXI.

PERAR BOLANDI

The original text, in the Kanarese character, occupies leaf 243 of the Burnell's Mss. There is no translation of this short tale given in the Burnell MSS.

BURNELL MSS.–NO. XXII.

SOME ACCOUNT OF MIJAR KOḌAMAṆATÂYA

Original in the Kanarese character, occupies, text and translation, leaf 244 of the Burnell's Mss. Translation according to the Burnell's Mss.

Translation

He came to the temple of the god Irvail, and required that a feast should be celebrated for him in the yard of the temple. On leaving it he passed the village of Daraṇa in the East, and the ..... of the goddess Mahamahi. He passed the hill named Bolakallu (white stones) and came to Irandalpaṭṭa. He visited the *Baragas* of Irandalpaṭṭa and requested that sacrifice should be offered him in *Kukki Katte.*

"The sacrifice is sufficient; now I want a sâna" said he. "I want the daggers of Iran dalpatta, *Kuki Katte* and the *sthana* in Kemraje".

He said also that he would make himself known as the umbrella (guardian) of Kemmaulajebettu, Mijarguttu and Irandal.

BURNELL MSS.–NO. XXIII.

THE ACTS OF KÂNTUNEKRI BHÛTA

Original in the Kanarese character, occupies, text and translation, leaves 245 and 246 of the Burnell's Mss. Translation according to the Burnell's Mss.

Translation

A sudden disaster came upon the world. It rached the *Sthâna* in Panambur. The thousand men of Panambur assembled in the bîḍu and tried to find the reason of calamity. After finding it out, they put the calamity in the magic-box and had the box taken to the bíḍu in Panambur, placing it in the centre of the bíḍu. The ..... whoever booked into it became , whenever heard of it became deaf.

The hero (the Bhuta) entered the person of a woman named *Kaveri of Panambur.* The people referred to the prasna-book to ascertain the cause of the calamity. They found that a Bhûta, who was as agreeable as the gold worn on the body to Baṇṇakulu of Gujjer, and .... might well be the crown of the family, had come to the bíḍu of Panambur in an invisible. The Bhuta required that his sana should be furnished with a dagger and caused the stone be built behind the bíḍu and dwelt in it.

On leaving Salapatta in *Panambur,* he crossed the river at Addada and came to the buḍu stâna in Piryapaivya. On leaving Ainudalapatna, he settled himself in ..... and continued friendship with the god Manjunatha, the god Shiva, Brahma of Alake and ..... Bhutas. He made himselfknown as one of the Five Bhutas of Saira, and said that he want to the ..... of Saira, and a dagger for his sâna at ..... He made himself known as one of the ..... Bhutâs and as the umbrella (guradian) of Saira.

BURNELL MSS.–NO. XXIV.

THE ACTS OF MAGRANDÂYA

Original in the Kanarese character, occupies, text and translation, leaves 247 of the Burnell's Mss. Translation according to the Burnell's Mss.

Translation

MSS. checked by Dr. Männer. An autograph note states that Burnell procured this tale from the Pombaḍa Kânta, at Mangalore, in February 1874.

MAGRANDÂYA PÂḌḌANA

Pañjipâḍida barke-auḷu woñji appegu
Nâlu jana baleḷuge-âkuḷe pudaru
Kâmarei Bhaṭṭerandudu woñji, Raṅgapparei
Bhaṭṭerandudu wori, Ujappurei Bhaṭṭerandudu wori,
Nandappurei Bhaṭṭerandudu wori. Âkuḷu auḷu
Woñji bûḍuḍuitterru. Magrana kâla meggyagulâ
Palayagulâ nyâya battunḍu. Meggye panḍeru
Îrega yeṅka woñji bûḍu sallandu.
Woñji karaṭṭu bawana sallandu andudu panḍeru.
Woñji guweluda nîru sallandu.
Yânn dêsântrogu pôpe andudu megye panḍeru.
Naḍîrudaga boḷḷi kudreḍu kuḷderu, âru.
Boḷḷida (bolpu) sattye pattâyereu
Naḍa dîṭige (pañchadîṭige) pâttayeru.
Pañjipâḍida barke kaḍateru. Mâyudamake kaḍateru.
Aḍḍada padâwu pattiyeru.
Mugerunâdu sîme kaḍateru.

Pânemugeru poyye kaḍateru. Ambaḍâḍi Aindâḷe.
Paṭṭa (mâgane) kaḍateru. Yêryada gôli.
Kadateru. Pilipâñjara kaḍateru.
Kallumajalu Kalkâru kaḍateru.
Nugra kambuḷa kaḍateru.
Piryôḍi dêwere ḍêwastandâule.
Bannaga nâlweru piriweḍidâru brâneru.
Kudigrâma sâyirola ḍêwasthânoḍu kûḍuderu.
Imberenu tûyinâkuḷu
Bonḍada kânige konḍu batteru.
Konḍatti kânigenu gettonḍeru
Baṭṭa Ballaye yeṅkuḷe jâtida nyâya kênḍu
Koroḍandu Pirwoḍidârulâ Kudigrâmamâganelâ
Kênḍeru. Yânu Maṅglûrgu pôdu barpe
Aiḍudu bokkanikuḷe nyâya kênḍudu korpe
Andudu battêru ullâye panḍeru.
Peryoḍi dêwere dêwastâna kaḍateru.
Tumbê Ulaûru kadateru Kîladibannâle
Barke Kaḍateru. Varadêśwara dêwere
Stala kaḍateru. Aḍḍyûra mâgane kaḍateru.
Gaḍḍeda châwaḍi kaḍateru.
Gujjarakêdu Kaḍateru.
Maṅglûru samstânogu batteru.
Maṅglûru arasuḷenu tûyeru.
Kei muggyeru-woḷtu Batta, woḍegu pôpa
Andudu Maṅglûru arasuḷe appane ânḍu.
Aiku Pañjipâḍida barikeḍu.
Worti appegu nâlweru bâleḷu itta
Meggyâgulâ palayâgulâ wotra kalau
Battunḍu. Yânu dêsantrogu pôpe
Andudu battini.
Îre arike maḷpere batte aṅdudu
Baṭṭa Baḷḷâye panḍeru.

Aiku arasuḷa î desântro pôwoḍji
Î Kudigrâma maganeḍu
Kañchigâra Kêriḍudu pattinau Arkula târu
Muṭṭa yena hêlikeḍu adhikâra paḍewonduppula.
Anduḍu arasuḷu panḍeru
Mâganeda adhikâra koriyeru
Mâganeda gaḍi pattieru.
Uḷa ûru aramane kaṭṭâyeru - Bhaṭṭa Ballaye
Kaṭṭudu wokkelâyeru.
Bhaṭṭeru ullâya marmâlu Toipergaḍedâru andudu.
Âregu wartamâna ându
Uḷaûruḍu tana tammale bûḍu kaṭṭiyeru andudu
Marmâlu Pañjipâḍida barkeḍudu jattudu batteru.
Âreḍoppa Magranḍâye Pañjipâḍida barkeḍudu
beriye batte.
Marmâlu Uḷaûra aramanegu batteru.
Batti galigegu tammale marmâlenu tûdu
Santôśa malthonderu.
Marmâlu battalu andudu âni râtredu Magranḍâye
Bhatteru ullayagu swapnodu tôjiye
Îre marmâle beri pattonodu batte.
Îru santhôśoḍu iḷḷaru.
Îre râjoḍu yenkuḷegu woñji mâḍa âwoda andudu
Swapnoḍu tôjyinḍu.
Manadâni Kudigrâma mâganenu Ulaûra aramaneḍu
Bhatteru ullâye kûḍayeru.
Kûḍâdu yeṅkule janana kaṭṭaḷeda Bhûta (Kula bhûta)
Pañjipâḍi barikeḍudu baude.
Âyagu îrâjyoḍu woñji mâḍa âwoḍundudu
Swapna ându.
Nikuḷu maganedâkulu dâne panparu andudu
Bhaṭṭa Ballâye maganeḍa kênderu.
Aiku mâganedâkuḷu panḍini îre appaṇegu

Yeṅkuḷu mîrayo
Îre appaṇe yeñcha âpunḍa ancha naḍapuwa anderu.
Bhaṭṭeru ullâyelâ mâgenelâ Kaṇapâḍḍu
Mâḍa kâṭṭayeru. Mâḍa kattâdu bhani andu
Koḍi yêrundu, nêma ându, anêma tûwere baṭṭeru.
Arkula bûḍuda Dêwu Nâyikeru Seṭṭi nêma tûyeru.
Ârenu â Bhûta tûnḍu Siṅgârada purpa lettudu
Korpâyeru. Âre beriye batte. Kaṇâpaḍidâye
Battudu mûlu (Dêwanâyikere illaḍu) saṅkaḍodu.
Konḍu pâḍiye balimeḍu kêndreu.
Kanapaḍi dâye îre beri pattonudu batte.
Âyagu îre jâgudu sâna âwoḍandudu
Tôjidu barpundu andudu nimityada bhaṭṭeru panḍeru.
Tana wokkelunu kûḍâyeru Dêwanâyike
Kûḍâdu yânu Kanapâḍi âyana tûwere pôye.
Aḷtu yena beri pattonndu â Bhûta battunḍu.
Baḷime kêṇnaga âyagu mûḷu sânalâ âwoḍandudu
Tôji buttunḍu.
Nikuḷu dâne paṇparu andudu Dêwunâyikeru
Tana wokkelunu kênḍeru.
Wokkelu paṇḍeru îre appaṇe mîraya.
Îregu yeñchândâ uñchenê yeṅkuḷegu andudu.
Dêwunâyikerlâ wokkelulâ
Gummâḍu Durgada mâḍa kattâyeru.
Auḷu koḍi yêrunḍu. Âyann anḍu.
Auḷu pudaru leppâyeru, Bhûta Magrandâye andudu
Nâḍadu koḍi yêrudu bandi âdu nêma âyi magrana.
Kâla Mugranadâya Banṭe aḷtu pidâḍiye.
Kâdre Mañjunâtha dewere staloku batte.
Âre bhêṭimaḷte. Âre appaṇe ându.
Yeyyâḍiḍu Jârandâya sâna unḍu, âḍegu pôla andudu
Yeyyâḍigu pôye.
Jârandâyanu andu maltonḍe.

Jârandâya sâna horatudu bête sânoñji kaṭṭânwoṇḍe.
Jârandâya nêmoḍudu bokka âyagulâ nêma ânḍu.
Aḷtu lakkiye Maṅgalûru pêṇṭeḍu.
Kâlama dêwerenu tûye. Âre bheṭi maltoṇḍe.
Âchâriḷenu nâlu ûru andudu panupunḍu.
Âkuḷenu audu maltoṇḍe.
Âkâlamma dêwere dêwastânada bâkiluḍu
Nêma gettoṇḍe
Anchenê â nêma ini muṭṭalê naḍatudu barpuḍu.

Translation

A mother had four children at Pañjapâḍi, whose names were Kâmarâya Battaḷḷe, Raṅgapparâya Battaḷḷe[96], Ujjappurâya Battaḷḷe, and fourth Nandappurâya Battaḷḷe. They lived in a *bîḍu*. In the second year quarrels arose between the elder and the youngest brothers.

The youngest brother said to the elder : " We cannot live in one house; we cannot take rice boiled in one pot. We cannot drink water from the same well : so I go to a foreign country."

The youngest brother mounted a white horse at midnight, and made one servant hold a white umbrella, and another hold torches; and thus he left Pañjapâḍi. He crossed the river Mayî and passed over a plain at Aḍḍâ. He then came to Mugernâḍ. He passed by a sand-bank at Panimugêr, and by a place called Aidâlepaṭṭa at Ambaḍâḍi; by a Banian-tree the village of Erya; by a place called Pilipâñjara; by the place at called Kalmajel and Kalkâr; and by the *kambala* at the village of Nuṅgra.

When he came to the temple of the god at Periyoḍi, four Brâhmaṇs of Periyoḍi and a thousand men of Kudigrâma were gathered together at the temple. They saw him and gave him tender cocoanuts. The Battaḷḷâya took the tender cocoanuts brought by them, and the inhabitants of Periyoḍi and of Kudigrâma Mâgne asked him to settle quarrels among them about their caste.

"I must go to Maṅgalûr, but will return back again, and settle your quarrels," said the Battaḷḷe.

He passed by a temple at Periyoḍi, by the villages of Tumbê and Uḷaûr, and by a place called Kîlaḍibaunâkuḷu. He passed by the temple of Varadêśvara, and the Mâgne of Aḍyâr; the *châvaḍi* of the village of Gaḍḍe; the tank called Gujjarakêdu, and came to Maṅgalûr. He visited the King of Maṅgalûr, and saluted him.

" From where do you come? And where are you going?" asked the King of Maṅgalûr.

"We were born four children to one mother at Pañjapâḍi. Quarrels arose berween us brothers, and I left with the intention of going to a foreign country, and also to inform you of this matter," said the Battaḷḷe.

"Do not go to a foreign country. It is better that you remain here under my authority, cultivating lands which lie between the Kañchigâra Kêri in this village of Kudigrâma and the stream at the village called Arkula" said the King.

Authority over the Mâgne was given to him and a boundary was male. The Battaḷḷe made his people build a palace at the village called Uḷaûr and entered the palace.

The Battaḷḷe had a niece named Toipergaḍethâr, who came to know that her uncle had now a palace at Uḷaûr. So she left Pañjapâḍi, and Magrandâya the Bhûta followed her from Pañjapâḍi. The girl came to the palace at Uḷaûr, and as soon as she came there, her uncle saw her and was glad that his niece had come to him. That night the Battaḷḷe saw Magrandâya in dream, who said :-

" I followed your niece, and you are now very happy : therefore, give me a *matham* in this your country."

Thus was the complaint heard by the Battalle in a dream. Next day the inhabitants of Kudigrâma Mâgne were called to the Uḷaûr palace by the Battaḷḷe, and he said to them :-

"A Bhûta, which is worshipped by my family, has arrived from

Pañjapâḍi. I have had a dream that he wants a *matham* in this country. You people of the Mâgne, what do you say?"

Thus asked the Battaḷḷe of the people of the Mâgne.

" We do not disregard your order; we are ready to do what you order," said the people of the Mâgne.

The Battaḷḷe and the people of the Mâgne built a *matham* at the village called Kaṇapâḍi, after which a car was made for the Bhûta, a flag was raised, and a sumptuous entertainment given.

Dêvu Naika of Arkula Bîḍu came to see that feast and the Bhûta saw him and called to him and gave him Areca-flowers. On his return the Bhûta followed him and went to his house, who where he spread disease. Then Dêvu Naika made a Brâhmaṇ astrologer refer to the *praśna-book.*

"Kaṇapâḍitâya the Bhûta (i.e. Magrandâya) has followed you, for he wants a *sánam* in your country," said the astrologer.

Dêvu Naika called his tenants and said : "I have been to a Bhûta feast at Kaṇapâḍi and the Bhûta has followed me; and now it is found by reference to the *praśna-book* that he wants a *sánam* here. What do you say?"

"We do not disregard your order : the duty lies on both you and us," said the tenants.

Dêvu Naika and his tenants built a *matham at* a place called Gummâḍa Durgâ, where a flag was raised, a festival was celebrated, and where he was known by the name of Magrandâya.

In the year after that feast. Magrandâya's Bhaṇṭa (attendant) left that place and came to a god named Mañjunâtha at Kadri, and visited him. Mañjuntâya ordered the Bhaṇṭa to go to the *sánam* of Jârantâya the Bhûta at the village of Aiyadi, and he went there. He made friendship with Jârantâya, and he got a separate *sánam* there. Festivals were performed for him after those for Jârantâya. He then left that place and came to the goddess Kâḷamma in the town of Maṅgalûr and visited her. Her priests

are known by the name of the people of the "Four Countries," and he made friendship with them, and a festival was performed for him at the gate of the temple of the goddess Kâḷamma. In the same manner the feast is performed to him there to this day.

BURNELL MSS.–NO. XXV.

THE STORY OF KALLURṬI

ORIGINAL in the Kanarese Character: transliteration by Mr. Männer : translation from Burnell's MS. checked by Mr. Männer. Original, text and translation, occupies leaves 253 to 265 inclusive of Burnell's MSS.

Mr. Männer gives Kalkuda and Vorte as synonyms for Kalluṛti, and the following geographical notes of places mentioned in this important legend, Kallatta Mârnâḍ is N.E. of Mangalore. Belguḷa, Bêlûr and Nagar are in Mysore. Kollûr, Kârkala, Yênûr, and Ubâr = Upparaṅgâdi are in South Kanara. And as to the great images of Gomaṭêsvara mentioned in the text he gives a reference to Bachanan's Mysore, Vol. II. Ch. XV.

Text.

Kellatta Mārnāḍualḷu appe Iravadi, amme Sambu Kalkuḍe. Ākuḷegu ainu āṇu bāleḷu, vatti sangaḍi, puṭṭi kilatu pūvoḷu bandudu, pulatu pudaru lettini. Ākuḷe pudaru Yellaṇṇe, Mallaṇṇe, Bīru, Bikkuru, Nandu (tangadi) Kālamma atavā Kalluṛti. Aiyeregu ainu binnaṇada bēle. Kaḍiru magaku marata bēle, maḍiru magaku karboda bēle, naḍta magaku bangārda bēle, variyagu chembuda bēle, tiddi magaku āye tidyādu puṭṭie, hiriyādu baḷate, kallada bēle. Mara bēle bendināye Malenāḍechchave, karboda bēle bendināye Nuḍtalachchave, chembuda bēle bendināye Chemaṭigâre, bangârda bēle bendināye Yaraṇṇe, kallada bēle bendināye Kalkuḍe.

Imbyenā, imbya megḍiyā voṭṭu puṭṭinakuḷu. Imbyagu banjigu yelu tingolu ānaga, imbya amme Sumbu Kalkuḍagu Bêlūra Beḷkuḷaḍḍu gaḍi gadi vōle uḍa uḍa māni battundu. Kaḍadi

māni baredi vōle dumbu pōvaḍu yānu portingoḷuda banjinaḷegu banjida muṭṭu ambāri bēdago (sāmānu) konḍu pāḍḍu yānu barpendu paṇḍe.

Aiyeḷu hantāi (sāsami), mūvaḷu muṇchi, koppara tārāi, pāḍara yeṇṇe, kalluda marāigu kanchida rauka konḍupāḍye, Sadida vechcha podike kaṭṭye, taṇṇyanonda iḍe ganji, bechchanonda pēru podike, jātigu janivara, nītigu, kalkuḍe (koḍe), bāji kūtu bagalugu dīye, uḷi kūtu totṭedu pādiye, maḍu kūtu puggeludu dīye. Alakkanda ballu, lekkauda kōlu, aitanda kotyadu aita balmaṇa āye, jalakanda koṭyadu jalaka singarāye. Yānu Belugulaku arasu nāḍagu pōpe andudu buḍediḍa panḍe.

Sādi muṭṭudu sakaṇa sirte, aḍḍanda *sāṛu* nīṭaṇda guḍḍe kadate, āne kaṭṭi attaso, kudre kaṭṭi kinni gōli, Santandaḍka nīru parivu, Kokkaḍa Nīrenki, saroḷi sampakaṭṭe kaḍate. Belugulaku pōye, padirādu muṭṭi kallu mittāye, āne bākilu kaḍate, mūji permundilu kaḍate, baṇṇda chāvaḍi, marata kambo rajangaṇo kadate. Mairu bāṇoḍu, kilenji gaddigoḍu arusu ta vōlāgatern (kuḷderu) sōleru solma sandāye Kalkuḍe. Balappā Kalkuḍa kuḷḷanderu, ajyokārijogu lepuḍyaru ande. Alkaḍe portāṇḍu (mūji sanja) pōsoda yēliāndu (uṇpi), aiyaḷu ari pattulā paḍi, taḍe buḍaroḍālā, maru dinoku sūrya udayogu paṇpi; bēle aṇpe, benipi bēle bemba anderu.

Cyaḷari paḍi patye, taḍe buḍaroḍu āye. Meguru dinoku sūrya udayogu batte, paṇpi bēle g. Sara kammoda battaḍada bēle (basti), nūtturuva bombeda bēle, yēlu gunda kaṭṭodu, aya dēverenu nirmita maḷpodu; uḷa gunḍo piravu gōpurada bēle, angaṇodu āne kalluda ummaḍa sāmi bēle, sāra bakilu pāḍnaga onji bākilu jattu baroḍu, onji bākilu pāḍnaga akilu juttu baroḍu, rambe nāṭaka, sūḷe guḍi, budāroda bēle, benoḍunderu, voṭanda āne, kudure, singa murugada bēle benoḍunderu. Yenkāpi kallu tūpāvoḍunderu, peryagu pōla, nina manasagāpi kallu tūla anderu.

Periya Kallūṇi pōye, nālu kōdi dēverekuḷenu ninete, dāre tūdu uḷi pāḍye, aike maḍu pādye, pāmbaḷe lakkundu, netteru

pāmbaḷe kaṭṭae, kallu jāgaranda bēle benipāye. Sāra battaḍeda bēle, nūtturuva bombeda bēle, rambe nāṭaka, sūle guḍi, buḍaranda bēle, pira gōpura bēle, yēlu gōpura kaṭṭiye yeḷuveru dēverukuḷenu nile maḷte; voṭanda tanda kudure, singa murugo, Gummanḍasāmi, bēle bende. Anganoḍu āne kallu pāḍye, bakilu paḍu bannaga onji bākilu jattanḍu, onji bākiḷu pādunaga sāra bākilu battanḍu, bēle bende. Yānu battudu verso āji tingoḷu ānḍu, yānu yena rājogu pōpe, portingoḷuda buḍudu beide, appaṇe koroḍunde. Malagere mancha, kuḷḷere kuruchi, pattiyere divaṭige, bīpere bandi kōlu, puggellinja pachchaḍe, bāinja būlya (bachchire), sēji.

a pattoṇdu pira bannaga, tage tangaḍi mūḷu (illāḍu) puṭuḍeru amaḷu bāleḷu; mage aḷu tōḷādu (manushye ādus), tana sari jōkuḷe gobbugu pōye. Jōkuḷu panḍo, amme danti mage Ī yencha gobbuṇinderu. Onjeku voride, yeraḍeku pējade, mūjeku kuḍtulakie; amme unḍo ijjyo appā andudu kēnḍe, dāni kēppa magā andoḷu. Yena sari jōkulu yānu mage andudu panḍern, ainu kēnḍudu barpe; anchānda nina tare kaḍtu pādvendu panḍe. Ayyayyā magā nina ammeru yenku banjiḍu yēḷu tingoḷu ānaga Bēlūru dandāgu bēlegu pōteru, varuso āji tingoḷānḍu, nina amme barpi portāndu magā andoḷu. Namma nōlogu (nādondu) pōvande saleyujji ande; tādida yechcha podike kaṭṭye, tune mūji achchi belloḍu podike kaṭṭye, pēraḍu beitunḍu, benjoṇoḍu podike yanu pōpe, ammanu tūvoḍu, amme bendi bēle tūvoḍu, yenku benoḍande.

dādye aḍkanda sāru, nīlanda guḍḍe, āne kaṭṭu attasa, kudre kaṭṭu kinni gōli, Santandaḍka, Kokkaḍa, Nīrenki, saroḷi sampada kaṭṭi, daḍeyu pōye. Amme battudu sēji pattondu mbugu bēsarādu nireḷu vasātudu (sampādu) kudure kaṭṭdu kaṭṭedu kuḷde. Amma gurto ijji, maga gurto ammagu ijji, yērappā yēru kuḷdininde; mage sōlugu sōlyēru (kiyyēru) sandāye. Voḷu battini vodegu pōpini andudu kēnḍe amme. Yena amma nāṭogu pōpe panḍe, nina ūru vōḷu ande. Kellatta Māruāḍu dēsonde. Appe pudaru dāninde,

amma dāninde amme. Appe Iravadi amme Sumbu Kalkuḍe ande, nina amme vōḷande; amme Beḷguḷa rājyogu binnaṇada bēlegu pōtege, yānu banjiṭu yēlu tingoḷudāye āvoṇḍu pōtege. Onji ammagu votti appegu yētu jana bāleḷu andu kēnḍe, aiyēru ānuḷa āḍudu vatti tangadi, tage sangaḍi yenkuḷu voṭṭu puṭṭināḳuḷu ande mage. Ākuḷe pudaru amme; Yellaṇṇe, Mallaṇṇe, Bikkuru, Nandu, Nārayaṇe, yena pudaru Biru, tangadi Kallurṭi athavā Kāḷamma ande mage. Nina amma amma nāṭogu dāyegu pēpini Yena sari jōkuḷeḍa gobbugu pōye, amme dānti mundregu puṭṭudi mage ī andēru, voride, yeruḍeku pējide, mūjeku kuḍtu batte; appeḍa kēnḍe amme uḷḷenā ijjenā. Amme Bēlūrugu binnaṇada bēlegu pōte, baruvendoḷu. Yena ammanu sūvande saleujji, amma nāṭogu yenku pōvoḍu, ammerenu tuvoḍu, āre bēle tūvoḍu, anchane yenkulā andudu batte ande mage. Hara hara magā kōḍe puṭṭya, nāḍa baḷata (bēga), yena batta ande, kaṭṭeḍḍu pakkane jatte; ammendanḍa yānē, magendanḍa īyē sei ande, yenku sari muṭṭinavu yeḍḍānḍande. Maganu tōlādu, toṭṭye, bāyāra bira mānye (bāi nīlke panḍe) amme. Ammā nina bēle yenku tūvoḍu, piratti pōyinde. Yena bēle dāne tūvā, dāne kalpa magā, kōḍe puṭṭya, nāḍa buḷeta ande, yena bēle tūvanā arasaḷu tūteru, mechchandi arasuḷu mechchideru, korana sēji korteru ande amme.

Nina bēle tūdu kalpande saleyujji ande mage; pira voṭṭugu amme mage Beḷguḷagu pōyeru. Amme bendi bēle pancha diviṭige pattudu magaku tūpāye, mārnemi kammoda bēle bentinetu onji kappeda rūpu bente. Ītu bēle bentināvuāndu, kappeda bēle mātra bendinavuāyiji, aiku kaṇṇu hirdinavu āyji, kei hirinaua âyji, kāru hirdinavu hirdinau āyiji ande mage. Rāma Rāma Bermettyē! tupināḳuḷu tūteru, mechchunāḳuḷu mechchideru. Ī kōḍe puṭṭya, nāḍu buḷeya, yena bēlegu vōne kūre panḍanē, indini arasu kēnḍeruḍā āneda kārugu yenanu kaṭṭadu, kudreda chabukuḍu kuṭṭāveru, yena mâna hīna maḷperu, yānu ittudu dāne āndu magā anderu. Tānu paṭṭi muṭṭu murinu tirtu pādye, tana soṇṭada bīsatti dette, tana kekkilugu pāḍonḍe, tana jiva tanu dettonde.

Ī pōyaḍa pōlamma nina muṭṭu muri yānu buḍayende mage. Amme keri mage bēledu buddivante andudu nalu rajyogu vartama pōndu. Belgulada arasu maganu lepuḍyeru. Amāḍḍu yechcha bēle Beluguḷaṭu mage bende. Yōlu gundākattye Bermerenu nilete, yēlu nileta kunḍoku yeluveru deverekuḷenunilete, sara kambo battaḍa nūttiruva kamboda bēle, rambe nāṭakada bēle, sūḷe guḍi buḍārada bēle bende, nāga kalluda bēle bende, sāra bākilu onji bākilu bēle bende, singa murugo lōṭanda bēle bende, lōṭanda āne kudre bēle bende, Bēlūruḍḍu onji kōlu bēle yichcha bende mage. Kollūrugu batte dēvastāna kaṭṭye Mukāmbikenu nilete. Īrnāḍugu pōye dēvastāna kaṭṭye dēveru kuḷenu nilete. Nagaroḍu bēle bende. Kārlada arasu Bairana Sūderu Ī vartama kēnderu, lepuḍyeru; yena rājyoḍu bēle benoḍu anderu. Āye, sāra kambo battaḍada bēle, nūtturuvo gombeda bēle, rambe nāṭakada bēle, Sūḷe guḍi buḍaranda bēle bende; boṭṭuda pādegu pōlā, Gummaḍa[97] Sāmi bēle bennānderu (arasu). Gummaḍa Sami bēle bende, Banta Kammo, mārnemi kammo maḷtnāye; angaṇonda bēle bende, hachchigonji aiva kāyi, pattle kūntyara (pūvvo) kuppo mijaṭu kāyire konḍāle, Kārḷa aisarāḷu kūḍule, Gummaḍa Sāminu nile maḷpulende. Kārḷa alsarāḷu kūḍunḍalā Gummaḍaru sarūtā maḷpere kūḍuji. Sarta maḷpere kūḍuji Kalkuḍā bēle bendi sūji sambaḷa nikku korpunḍu, sarta maḷtu nirmitaḍa siku bēle seji korpenderu. Āvujya (kartuḷende) dattu kai pāḍye, pira hāsu kallu koriye, Gummaḍanu nirmye, yena sūji pālane pāḍle; inigu yānu illu buḍudu battadu padurāḍu varuso āndu kartonde. Ini alkaḍe portu āndu, pōsoda yēḷyānḍu, mari dina udiuḷḷa portugu balla, nikkāpi sūji pālane korpe anderu arasuḷu.

Manadāni pōye, yena rājyoḍu bēle bendi Kalkuḍanu bēte rājyoḍu bēle benyare buḍaye anderu; yeḍata kai balata kāru kaḷeyeru. Rāma Rāma Bermmetti ! Karto! Alevu alepāyaru (tirgādu) kuseluḍu būrtāeru (haḷu malteru); Ire rājyoḍu yānu aṭaḍḍu būraye (labāḍi), handi nīru maṭṭaye, kōpo kurdudu mana

bugaḷudu. Yēṇūrugu pōye.

Onji kaiṭu onji kāruḍa Yēṇūruḍu kartu arasu Timmanājilendudu, āre rājyogu binnaṇanda bēlegu pōye. I bēleḍu buddivantege, yena rājyoḍu bēle benoḍunderu. Ayyayya karto! Kai ijji karto, kāru ijji karto, yānu yencha bēle benikēnde; Kārlada arasu Bairu Sūrḍeru yena kai kāru getteru, bēle rājyoḍu bēle beniere kūḍandundudu, ānḍa ūraye, hanḍi nīru muṭṭayendudu, ā rājya buḍudu ī rājyogu batte karto ande. Nina jāti, sarikerenu lepuḍve ī bēleda nōṭa paṇoḍu anderu. Yānu kalti bēlenuāyagu paṇu paṇu puṇyereku yānu bēle benayena karto ande; īye bennānderu. Battaḍada bēle madāvere angaṇoda bēle, Gummaḍa bēle bende, Kārlaḍḍu onji kōlu hechcha bēle bende, banṭa kammoda bēle, mūrnemi Kammoda bēle, Banṭa Kammoda mēludu tana pratir ūpu bēle bende.

Aṇṇe Yēṇūruḍu bēle maḷpānaga tangaḍi Kellatta Mārnāḍḍu panḍoḷu, yena aṇṇe pōdu padirāḍu varuso ānḍu, yena aṇṇanu kaṇṇu konḍu hūyini ijji, kebi konḍu kēṇiji, toṭande tōḷu mujjunḍu, tūvande kaṇṇu nalipunḍu. Aṇṇa uāṭogu yenku pōvoḍu yena aṇṇanu voḷḷeḍala nāḍu pattoḍa andudu, aṇṇagu mukkunḍe neiṭu mūji achchi belloḍu podike kaṭṭyolu, pēruḍu eitadu benjonoḍu podike kaṭṭyoḷu; appadaḍye, āryya kaḍupu (arita) mūḍeḍu pori, aryyaḍu yītu aṇṇagu. Tanku, kāyinḍa roṭṭi, udijānḍe keipu, mukkonḍe neyi, mūjachchi bella reṭu podike kaṭṭyolu, tare barehyoḷu, kaṭṭyolu, muttuda baktale dīyoḷu, kureḷu padaka dīyoḷu, eṇṇe vōle, yesaḷu bugudi, muḷḷa koppu, baṇṇa sara, idekāji, chalaki, kārugu pilli menṭi aṇṇugu kōla mai, kappu boṭṭu diyoḷu, jāgina sīre tutyoḷu, paṭṭeda ravaki pāḍyoḷu, aita singāro, yolu. Sādi muṭṭyoḷu, sakaṇa sertoḷu, Aṭkanda sāra nīṭanda guḍḍe, āne kaṭṭu attasa, kudre kaṭṭu kinni gūli, Santandaḍaka, nīru parivu saroli sampakaṭṭe, kaḍatadu Bēḷurugu poyoḷu Bēḷūruḍa aṇṇanu kēnḍoḷu; aṇṇa pudaru dāninderu. Bīra Kalkuḍendoḷu, Beḷaguḷāgu pōte anderu; Beḷuguḷāgu poyoḷu, aḷḷu Īranaḍugu pōtenderu. Ade pōyoḷu, aḷḷu Nādugu pōtenderu, adegu pōyoḷu, aḷḷu Nagarogu

pōtenderu; aḍegu pōnaga Kollūrugu pōtenderu, aḍegu pōnaga Peḍḍūrugu pōte anderu, aḷḷu kaḍēku Kārḷagu pōte anderu. Karḷogu battoḷu, aḷḷu kēnḍoḷu arasu an chchitinchchi bēle bende, nana voḷḷā inchidi bēle benyare kūḍadundu onji kei onji kāru arasu kaḍpāyeru; onji keiṭu onji kāruḍu Yēṇūrugu pōte andadu panḍēru. Ā pātero kēndoḷu Rāma Rāma! Bermettyē! utḷō utḷō vidiyē yena aṇṇanu vōḷu tuke, vōḷu sanduge andoḷu, aroṇdu muredeṇdu dartoṇdu guddoṇdu pāryoḷu. Ubāraḍe pōyoḷu, aḷḷu Hoilārḍu (koḷyoḷu) kēnḍoḷu, Hoilāru nina aṇṇapa daru dāninderu, pudaru Bīru Kalkuḍendaḷu; āru Yēṇūruḍu bēle benpenderu, aṇṇa titi mati tāne andoḷu, āyāgu onji kei onji kāru ijji anderu, gotu kāṇoṇdu Yēṇūrugu balitoḷu. Aḷḷu tana podikenu aṇṇa podikenu tudeku dakyoḷu; aḷḷu madāvēre anguṇoda bēle, Gummaḍa Sāmi bēle māta ādu banṭa kammoda mittu tana partirūpa maḷpunaga aṇṇa jakkeluḷu mōḷu pōdu aīryoḷu. Ayyayyaṇṇā nina kei kāru dāutiniyē aṇṇāndoḷu. Rāma! Rāma! Bermettyē! kanḍudu attu kaḷuṭu aṭṭu, arasu mechchidu Kūrladarast Bairana Sūdern yena rājyoḍu bendi bēlenu bēte dikkuḍu benyere āvandu andudu yena kai kāru detteru ande.

Ātu pātero kēnḍoḷu aṇṇa jakkeluḍḍu kuḍtu lakyoḷu, Yēṇūruḍḍu Kārlagu mukuḍḍu untyolu-arasugu bāse panḍoḷu, yena aṇṇa kei kāru kaḷeyi arasunu tūva kēṇa (tūvande kēṇande) andaye, iñchitti bhōga nanku boḍchi. Ī pattudī muṭṭu muri yena bata bangāru kaḷedu madāvēre anganoḍu pāḍugo andoḷu, anchane pāḍyeru. Pāḍudu pancha dīṭige pattoṇdu mūjisuttu anganogu battēru. "Mā Dēverē," māyaka maḷpoḍu anderu; Kārlagu mukkuḍḍu ma dāvēre anganoḍḍu mayakāyeru, nanku puṭṭiame kara, seiti kara (sūtigo) nanna suddo ātuji, nama Kāvēri Kanya Sirito (tīrto) mīkondoḷa, baḍakayi Gangegu pōyi andoḷu, Gange sirto anīyondoḷu. Kāvēri mīyeru, tage tangaḍi baḍakayi Gange miyeru, Tirpattigu batteru, Ananta mpa Ranga Pūje kei konderu (tūyeru), aḷḷu nāmo pāḍyoḷu, nāga betto puttonḍolu, buktida karaḍige pādyoḷu (chiloḍu) Timmappa Dēvereḍa, īre

kapaṭa nāṭaka yenku koroḍundoḷu gettonḍoḷu, Kārlagu batteru. Tage tangaḍi muṭṭa mutta bannaga, nina kei kāru kaḷeyi arasu aramane yevutūpāla aṇṇā andoḷu. Ōdu hūnaga hojunḍu leppunaga kēṇunḍunde aṇṇe.

Arasa aramaneku batteru, baḍakāi gōpuragu batteru, pogyeru, tenakāi agra sālegu batteru, isigeḍu koḷḷi pāḍyeru karaḍigeda bangāru dengāyeru, Seṭṭi pēnṭe Paḷuvere angaḍi suḍyeru suḍu aukaru maḷteru; poṇṇānu ī seṭṭālā, āṇanu yanu seṭṭavendoḷu. Kārḷa aisarāḷu paṭṭoḍu āṇu poṇṇu marḷu maḷteru; arasu abbenu nirudu yēḷu irlu nira muḍi kaṭṭu dīyeru (nīrudu kantāyeru). Irla jōgo pageḷudu māyo āyeru, kallu ī dakkalā, tū yānu dipe aṇṇāndoḷu. Jōgoḍu (jīvoḍu) yena aṇṇa kei kāru kaḍtadu puṇedaru māyoḍu yenkuḷu puṇeva andoḷu. Arasuḷe pēru parivāḷoḍu (āhāra) nāida puṇa pīta kudanṭe paḍyeru. Arasuḷu, ī būtoḷu buḍupujjo, ī butoḷenu bajāṇyeregu banda maḷpere yēru uḷḷeru Rāma! Bermatte! anderu. Nallyāṇi Kalyandāru, kalpeḍa muttidunāru; Kallaboṭṭi Aḍangēru. Kalāi Boyyandāru, Māraḍangēru Maṭhikala Yantiridāru mūkuḷu batteru. Yēru mantiridāṇḍala ākuḷe jaṇtro mantrogu yenkuḷu sikkaya jōgoḍu īru munidaru arasuḷe, māyoḍu yenkuḷu munivo anderu. Ā mantravādiḷeḍa yēreḍalā āyijji, nana yēru yērakuḷu uḷḷeru anderu; Ubārudu ubāru Hoilāru malla kalpādi, malla mantravādi, malla jantri, āru battunda āvunderu.

Onji vōli ori māni kaḍāyeru, vōle vodige maḷteru Hoilāru, ī chaṇa baroḍundu baretoundu. Jalaka siṅgāro āyeru, vaṇasu balmaṇa maḷteru, aita balmaṇa āyeru, pidadyeru arasu rājyogu, Ubāra tudeku battudu jappunaga vōleda māni barie pōti tago tangaḍi īru pirām pāpora ijjo, tudeta kalluḍu yērāvuṇyānderu. Veilaru pira pāryeru, pira pāradu tenakāi illugu pōyeru (tana illuda kōṇe) kanchi kalembiḍu kuḷderu, bahaḷa chinte maḷteru; ī būtoḷegādu bāri arasu māni kadāyeru, dāne maḷpuge anderu, ī būtoḷenu nenvarike maḷteru, yena mantrogu nikūlu sikyarḍa japa-javarada koṭṭya kaṭṭāve, vōḍilu pādāve, muguḷi dipāve, pēru

bajāṇu maḷpe, paṭṭi sarapoḷi, palle nēvaḷo dīdu, Kārlagu pōnaga jaya maḷtarḍa, nikuḷegu incha maḷtadu nēma maḷpāve anderu. Āpaga echchaitti kalpa jantro tūpāvere īregu kūḍandu yenkuḷe āya nirvodau (āpi vastuḷu) āgina onji konḍe tumbeda pūvu, varla buḷante ari, kallu, sunno, onji betto, vatte kallu, pāleda panchavaḷḷi; kukkuda munḍolli, kabeti pettada saneuḷḷa pēru inchinau āvodundoḷu. Īru Karḷa aisarāḷu paṭṭogu pōle, jaya maḷtu korpe, uttāra umboḷi koḷpāvendoḷu; mudāi mālyoḍu kuḷḷe, ī sāpitta pattudu, mālya kaṭudu mantro maḷpule, hanchi buḍule, kāida nevanoḍu kuḷḷe, kāida nevanoḍu kuḷḷunaga yenkuḷu barpo, kāidu voḍḍile, hanchidu (tanchi) pāḍle, Ubārugu konḍudu balle, andudu panḍoḷu.

Anchane Kārlagu batteru, battuḍu mantravāda maḷteru, mudāi mālyeḍu kuḷderu, hanchi buḍyeru, kāiḍu voḍyeru, āpane māta sūkarāndu; nīrudu pāḍi arasu ajji batteru mittu, dumbudalekkanē māta sūkara āndu. Veilāru anchane Ubārugu konḍatteru, japa jāvara kotya kaṭyeru hanchi pāḍāyeru, muguli dīpāyeru, nēma maḷtadu mane dēveru kula sāmi deivandudu nambyēru, pā pūjane karitondu itteru. Nēmogu tageku madumāya aita singaro, tangaḍigu madimaḷe aita singaro maḷpāēru; santosoḍu nēma dettonḍeru, āre (Veilaru) mane dēveru kula sāmindu panapāyeru. Yenkulu yāva dēsogu ponḍala ire purapu (pudaru) buḍayonderu.

Nalyāne Kayandāru, kallaboṭṭi Adangēru, Karavōdu Joggyandāru, Koḷpuḍu Muppendaru, Māraḍangeru Malivāra Jantiri, Malayāḷa Jantiri; mokuḷe illagu pōyeru, tage tangaḍi sankaḍa āyasus pāḍyeru illugu tū pāḍyeru, onji kōḍi pattunāga onji kōḍi tekkunḍu, Nādu Balyāenu leppāyeru, karia katronda maṇetu bolya sario pāḍudu nimityo tūpāyeru varte būtoda (Kalluṛti, Kalkuḍa) upadrondu tōjinḍu, aiku nēma bali āvoḍundu tūji battuaḍu. Anchanē sāna kaṭṭāyeru nēma pūje maḷpāyeru, sankaḍa sāyasa guṇa āndu.

Bokko Aruvada Guttu, Bangāra Guttu Bangāḍigu[98] batteru,

Nāūrugu batteru, aḷḷu nēma gettonḍeru. Ubāra kaḍapuga batteru, kaḍapu Rāma Guḍḍa Kunjandu letteru, kaḍapuda vōḍa konḍalā Rāma Guḍḍa kunjanderu. Naṭṭa naḍu irluḍu, naṭṭa naḍiru jāmonda portugn yērāḷu leppunende, voṭṭe vōḍo mōnṭu jalla yennau, nīru suḷipu, kallu davaṇe yenku teryyandu rātregu ande; vōḍa voitudu, kaḍnku kallu dakkāde, kaḍapu vōḍo konḍa barāyende. Nina votte vōḍo monṭu jalla ī konḍu barayā attāndudu panḍolu, āyereḍḍu īyere vōḍonu voitāḷu tangaḍi, īyereḍḍu āyere pōyoḷu, vōḍa kallaḍa kōḍi āye dīlekkanē dīḍu kattyoḷu. Inchi (vōḍodāye) pōnaga vōḍa buḍyere buḍujyoḷu, buḍí vōḍa naḍapere budijyoḷu, kaḍapuḍa pāra pāḍyeru tage tangaḍi. Undu dāne jōga kalijagande vōḍadaye; Nāḍu Balyani leppāye, kariya kadrenu maṇeṭu boḷḷya sariyoḍu nimityo kēnḍe, Balyāya ganḍittu paṇṇa, ālōchchi tūla ande. Kaḍapugu baide mäyoda deiva vōḍa naḍapoḍānḍa kallu māḍa kuttavoḍunderu, deivoguḷenu namboḍunderu, mane deiva kula sāmindu nambuve andudu panḍonḍe. Āyāgu kanoṭu panḍoḷu tangaḍi; kallu panchānga yenkuḷu kattavo, mēlpure ī kattula Kunjandoḷu. Oipuda dēveregu kaḍpāyi kallugu Ubāra kariyagu māyoḍu voipādu panchānga kattāyoḷu; mēlupure Rāma Guḍḍa Kunje kaṭṭye. Sāna āndu, bali nēma korye; nina bali nēmogu bahaḷa santōsāndu; nālu rājyo yenkuḷu ponḍalā nina pudaru buḍayo andudu panḍēru tage tangaḍi. Aiḍḍu bokko muḍāi rājyoḍḍu paḍḍai rājyogu baḍakai Ankōle gaḍiḍḍu tenakāi Rāmēśvara muṭṭa Kāyeri gattaḍḍu Nūguru poyye muṭṭa kaṭudi illu jattudi bākilu tappande sarvatroḍu kappa āyi kaṭṭu dettonḍeru tage tangaḍi.

Translation

In the village of Kellata Mârnâd there was a woman called Iravadi and a man called Sambu Kalkuḍa. They had five sons, who had a sister. They (the parents) bound up their navels, and gave them names when they were born. Their names were

Yellaṇṇa, Mallaṇṇa, Bîru, Bikkuru, Nandu, and Kâlamma or Kallurṭi. The five sons entered upon five kinds of trades. The first son became a carpenter, the second a black-smith, the third a gold-smith, the fourth a copper-smith, and the youngest was born very tiny, but grew very big and became a stone-mason. He who became a carpenter was called Malenâḍechchava, the black-smith Nuḍtlachchava, the copper-smith Chemaṭigâr, the gold-smith Yaraṇṇa, and the stone-mason Kalkuḍa.

The youngest son and the sister were brought up together. When his mother was seven months pregnant with him, letter after letter and messenger after messenger came to his father Sumbu Kalkuḍa, from Bêlûr and Beḷguḷa:- "These letters and messengers are sent on first, but I will supply the pregnant woman with medicine, and I am coming," said Sumbu Kalkuḍa.

He supplied her with five *sers* of mustard, three *sers* of pepper, some dried cocoanuts, a pot full of oil, and a bell-metal vessel measuring half a *ser* instead of a stone one. He prepared quantity of food for his journey, rice water and things with milk and warmed. He put the thread on his shoulder to let people know his caste, and held up an umbrella. He made sharp his adze and put it on his shoulder. He made sharp his chisel and put it in a bag. He made sharp his axe and put it on his shoulder. He carried a cord and a pole for measuring. He dressed himself in his dressing-room. He took a bath in his bath-room, and then he dressed himself again.

"I am going to the kingdom of Beḷguḷa," said he to his wife.

He went on to the road and saw a good omen. He passed by a water-course, by a long hill, by a Brâhmaṇa tree where an elephant was tied, by a small Banian tree where a horse was tied, by Santandaḍka, by a stream, by the villages Kokkaḍa and Nîreṅki; and by a platform round a *saroḷi* tree. He reached Beḷguḷa where he ascended twelve steps of stone. He passed by

the gate. He passed by three large yards. He passed by a painted *chávadi*. He passed by a pillar of precious stones, and a large yard. There the king sat down on his throne with peacock's feathers.[99] He held up his hands and saluted him.

"Come Kalkuḍa, take a seat," said the King.

"Why did you send for me?" asked Kalkuḍa.

"Now this is evening and the time to take one's food: therefore take five *sers* of rice, and go to your lodging. I shall tell you your work to-morrow morning, and then you must work," said the King.

He took five *sers* of rice and went to his lodging. He went to the palace at sunrise, on the morrow, when the King directed him to do fine work, such as a *basti* (temple), with a thousand pillars, and with one hundred and twenty images. Seven temples with seven idols: a small temple inside and a garden outside : an elephant in the outer yard, and also a large idol called Gummaḍa.[100] Work such that only one door was opened when a thousand doors were shut, and that the thousand doors were opened when a single door was shut :- a building for dancing and another for dancing girls, and also others for lodgings :- an elephant that seemed to be running :- a fine horse and a lion.

"I want to choose my own stones," said Kalkuḍa.

"Go there to a large rock, and get the stones you like," said the King.

He went to a large rock called Perya Kallûṇi and remembered the gods on the four sides. He found the cleft in the stones and put his chisel there, and he applied his axe. The stone was separated, just like flesh from the blood. Then he did fine work, and built a *basti* of thousand pillars and one hundred and twenty images : a dancing room, and a lodging for dancing-girls: a small building inside and a large gate outside. He built seven pyramidal towers over the gates of the seven temples. He established seven gods. He made an elephant appear as if running,

a beautiful horse, and a lion, too. He made a Gummaṭasâmi. He placed an elephant's image in the yard. He so built that only one door was opened when a thousand doors were shut, and a thousand doors opened when a single door was shut. Thus did he do his work.

"It is a year and six moths since I came. I must go to my native country. I came, leaving alone a fully pregnant woman. Therefore I beg leave," said Kalkuḍa. The King presented him with a cot to lie down on, a chair to sit on, five torches for light, a stick to walk with, cloths up to the shoulders, and betel-leaves to fill his mouth.

When he returned home with all his rewards, a brother and a sister were born twins at his house. When the son grew old he went to play with some boys of his own age. The boys said :- "You are a rake's son, and are without a father. How can you play with us?" asked they. He said nothing at the first time they said thus, and thought a while on the second occasion, and at the last he stood up and asked his mother directly :- "Mother, have I a father or not?" asked he.

"Why do you ask, my son?" said she.

"Some boys of my own age called me a rake's son. I told them that I would go home and ask. If it were true, I wanted to cut your throat," said he.

"Alas, my son! When you were seven months old in my womb your father went to work in Beḷguḷa, and now that a year and six months have passed it is time for him to return," said she.

"I will not remain without seeing my father," said he, and tied up a parcel of food for his journey. He prepared same food with three *sers* of *ghi*, and three pieces of sugar; also some boiled with milk, and some with curds.

"I go; I want to see my father; I want to see my father's work; and I myself want to work," said he.

He started from his house and passed by a water-course, a

long hill, a Brâhmaṇa tree where an elephant was tied, a small Banian tree Santandaḍka, a stream, Kokkaḍa and Nîreṅki, and came to a cool platform round a *saroḷi* tree. His father, being much tired, sat with his rewards to take rest on this platform, and there the boy tied up his horse. The son did not know his father, nor the father his son. The son asked him : "Who is it sitting on the platform?," and held up his hands and saluted his father.

"From whence do you come and where are you going?" asked the father.

"I am going to search for my father," said the son.

"What is your country?" asked the father. "Kellatta Mârmâḍ," said the son.

"What is your mother's name, and what is your father's name?" asked the father.

"My mother is called Iravadi, and my father is one Sumbu Kalkuḍa," said the son.

"Where is your father?" asked the father.

"I have heard that my father went to Bêlûr Beḷguḷa to do fine work, when I was an infant seven months old in my mother's womb," said the son.

"How many children have your parents?" asked the father.

"Five sons altogether and a sister," said the son. "I and my sister were born twins."

"What are their names?" asked the father. "Yellaṇṇa, Mallaṇṇa, Bikkuru, Nandu, Nârayaṇa. My name is Bîru, and my sister's name is Kallurṭi or Kâlamma," said the son.

"Why do you go searching for your father?" said the father.

"I went to play with some boys of my own age; they called me a paramour's son. I said nothing the first time, and reflected the second time, and then I went at once to my mother and asked her about my father. 'Your father went to Bêlûr and he will return in a short time,' said my mother. 'I cannot remain without seeing my father; I will go searching for my father, I want to see my

father, I want to see my father's work, and I want to work in the same way,' said I, and I came here," said the son.

"Good, good, my son! You were born but yesterday, but you have grown up very soon that you should come searching for me," said the father, and came down from the platform immediately. "It is true that I am your father and you are my son. It is well that we have met," said he clasped his son in both his arms and kissed him.

"Father! I want to see your work, let us go back," said the son.

"Why do you want to see my work? Why do you want to learn? You were born but yesterday and have grown up very soon. Kings, who examined my work, saw what it was, were satisfied, and gave me presents," said the father.

Then the father and the son went to Beḷguḷa. The father holding five torches, shewed his son all his work. He had made a figure on a pillar of *maharnavami.*

"All the work is done well, except the image of a frog which is not done well. Its eyes are not well done. Its paws are not well done. Its legs are not properly done," said the son.

"Râma, Râma, Bermetti! Many have examined and seen my work; many have been satisfied with it. You were born but yesterday, and are only just grown up, but still you have found out a mistake in my work? If the King heard of this, he would tie me to an elephant's leg and beat me with horsewhips. He would dishonor me, and then what would be the use of my life!" said he, and put down all his tools, and took out a knife at his girdle and cut his throat. Thus did he kill himself.

"Father, although you are dead I will not leave your tools," said the son. The news was spread in the four countries that the son who had killed his father was very clever. The King of Beḷguḷa sent a man to call him. The son worked at Beḷguḷa much better than his father had worked. He built seven temples; he established

a Brâhma; he established seven idols in seven temples. He made a *basti* with a thousand pillars, one hundred and twenty images; a building for dancing; a lodging for dancing-girls; a figure of a serpent. He made the wonder of a thousand and a single door : he made a figure of a lion : he mad an elephant that appeared to be running, and a horse. He made a Gummaṭa two cubits higher than that at Bêlûr. He went to Kollûr, where he built a temple and established the god Mukâmbike. He went to Yêrnâḍ, built a temple and established a god there. Then he worked at Nagar. Bairanasûda, King of Kârkal, heard the news, sent for him and told him to work in his kingdom. He made a *basti* with a thousand pillars, a hundred and twenty images, a dancing room, a lodging for dancing-girls.

"Go to a rock on dry land and make a Gummaṭasâmi there," said the King.

He made the Gummaṭasâmi. He made a pillar called Baṇṭa Kamba, a pillar of *maharnavami*. He made a garden inside the temple.

"You people, bring fifty cocoanuts in a basket, flowers in a basket, and betel-nut on a fan; call together the five thousand people of Kârkal, and raise the Gummaṭasâmi," said he.

Although five thousand people of Karkal were collected together, they were not able to raise the Gummaṭa.

"O Kalkuḍa, we are not able to raise the Gummaṭa! We are not able at all!"

"I will pay you and give you presents for your work, but if you raise the Gummaṭa I will give you more presents," said the King.

"Very well," said Kalkuḍa; and he put his left hand under the Gummaṭa and raised it, and placed it on a base, and then he set the Gummaṭa upright.

"Give me my pay and the present that you have to give me! It is twelve years since I left my home and came here, O my

master," said Kalkuḍa.

"Now this is the evening time and the time to take one's meal. Come at sunrise to-morrow, and I will give you a fitting present," said the King.

He went to him next day, "I will not let Kalkuḍa, who has worked in my kingdom, work in another country," said he, and cut off Kalkuḍa's left hand and right leg.

"Râma Râma, Bermetti! Master! You have made me run about and wander, and recklessly made me cry out; I shall not become a useless man, and I will not even drink cold water here," said he, and went down to Yênûr in a very grieved and angry way.

Timmanâjila was King of Yenur, and he went there to do fine work with his single hand and leg.

"I have heard you are clever in stone work, and so you shall work in my kingdom," said the King.

"O Master! I have no hand; I have no leg! How can I work?" said he. "Bairana Sûda, King of Kârkal, has cut off a hand and a leg, so that I should not work in any other kingdom. I thought to myself that it was not good even to sit or drink cold water, and so I left his kingdom and came."

"I will call your caste people and you shall teach them how to work," said the King.

"Can I not work better than I can teach others?" asked Kalkuḍa.

"Then do the work yourself," said the King.

He made a *basti* with an enclosure and a Gummaṭa. He made the Gummaṭa two cubite higher than that at Kârkal. He made a pillar, and another for the *maharnavami*. He made a figure of himself on a pillar called Banta Kamba.

While the brother was working at Yênûr, his sister said at Kellatta Mârnâḍ :- "Twelve years have passed since my brother went away, and since then I have not seen my brother with my

eyes, and I have not heard of my brother with my ears. My arms ache for want of clasping him. My eyes are weak from not seeing him. I will go and search for my brother. I will find him wherever he may be."

Thus she said, and prepared for her brother a meal with one and a half *sers* of *ghî* and three pieces of jaggery : a dish warmed with milk, and another mixed with curds: cakes made of rice, sugar, and cocoanut and fried with oil : rice pudding : and rice flour in a leaf. She took the *ghî* in a pot and tied up the rest in a bundle for her brother. For herself she baked bread and made some curries of vegetables : one and a half *ser* of *ghî*; three pieces of jaggery. She tied them all together in a leaf, and combed her hair, putting a chaplet of pearls on her head. She put jewels on her neck and in her ears; jewels called *wate* and *koppu*; coloured garlands; copper rings; jewels called *chalaki* on her hands; silver rings called *pilli meṇṭi* on her toes. She put collyrium on her eyes and a mark on her forehead. She tied round her waist a black cloth and she put on a green jacket. With all these things did she dress herself. Then she started and met with a good omen. She passed by a water-course at Atka, a long hill, a Brâhmaṇa tree to which an elephant was tied, a small Banian tree to which a horse was tied, a place called Santandaḍka, a stream, a platform round a *saroḷi* tree, and went on to Belur, where she enquired after her brother. The inhabitants asked her his name.

"His name is Bîru Kalkuḍa," said she.

They said that he had gone to Beḷguḷa. She went to Beḷguḷa, where the people told her that her brother had gone to Yêrnâḍ. She went there, but the people told her that he had gone to Nâd. She went there, but then she heard that he had gone to Nagar. When she went there, she heard that he had gone to Kôllûr, and there she came to understand that he had gone to Peḍḍûr. At last the people of that place told her that he had gone to Kârkaḷ. She

went there too, and inquired after him, and heard that he had worked with satisfaction to the King, who had cut off a hand and a leg, so that he might not work so well in any other country. She heard that he had gone to Yênûr with a single hand and leg. When she heard this she cried aloud:- "Râma, Râma, Bermetti! Alas my fate! Where shall I see my brother? Where shall I go?"

She began to cry aloud and beat herself. She passed by Ubâr, where she inquired of one Hoilar. He asked her :- "What is your brother's name?"

"Bîru Kalkuḍa," said she.

"He is working at Yênûr," said he.

"What are my brother's circumstances?" asked she.

"He has one hand and one leg," said he.

Then she went running to Yênûr, inquiring after him, and she threw her own and her brother's parcel of food into a river. While her brother was finishing the enclosure of the temple and Gummaṭasâmi and while he was making the image of himself on the pillar, she arrived and fell at his foot!

"Alas! my brother, you have lost a hand and foot," said she.

"Râma, Râma, Bermetti! This has not happened on account of theft or falsehood. Bairaṇa Sûda, Ḳing of Kârkaḷ, cut off my hand and leg, so that I might not be able to work elsewhere," said he.

She heard him and stood up at once. She stood facing Kârkaḷ, and made an oath to revenge herself on the King for the injury done to her brother :- "I will not leave the King who has cut off my brother's hand and foot without seeing and hearing him. We do not want to live like this, brother! Let us throw all your tools and all my ornaments into the enclosure of the temple," said she.

Then they threw them in and walked three times round the temple by the light of five torches.

"Mahâdêva! make us disappear!" prayed they.

They disappeared in the enclosure of the temple, standing towards Kârkaḷ.

"No ceremony was performed for our birth and death so as to sanctify us. Therefore, let us take a bath in the Kâvêri at the Kanya Tîrtha. Then let us go to the Ganges and bathe there," said she.

The brother and sister bathed in the Kâvêri and then in the Ganges in the North. They went to Tirupati, where they saw the festival of Anantha Nômpu[101] and the Raṅga Pûjâ of the lamps. She put marks on her body, took a cane called *nâga betta*,[102] put her box of ashes in a bag, and asked the god Timmappa to bestow power upon her. Then she took leave of him. Then the brother and sister went together to Kârkal. When they came near to the palace, the sister asked her brother :- "Which is the palace of the King that cut off your hand and foot? Show me, brother!" said she.

"The palace appears to be at the distance of a call," said the brother.

They went to the palace and they entered the gate on the North. They went to a room in the South', set fire to the King's bed and hid his box of jewels. They burnt the greater of the Śêttîs' houses and the shops of the Paḷuver merchants. They burnt down the town entirely.

"Do you brother, possess the females, I will possess the males," said she.

They made the people of five thousand houses mad at Kârkal. They dipped the King's mother in water for seven nights. They appeared in the day time, but disappeared at night.

"Do you, brother, throw stones, and I will set fire to the house," said she. "You King, destroyed my brother by cutting off his hand and foot during his life; but we will ruin you now that we are dead."

They put a dead body of a dog in the palace and the ordure of men and other filth.

"Râma, Bermetti! these Bhûtas do not leave me! Who are they that worship Bhûtas, and will keep them quiet?" said the King. Nallyâṇa Kalyandâr, and one who had finished all his studies of magic; Aḍaṅga of Kallaboṭṭi, Boyyandâr of Kalâi, and Mâraḍaṅga the Jantiri of Mathikala went to him.

"Through there are many to charm or enchant, we do not come under their enchantment or *mantram*. King, you ruined my brother in your life, now we will ruin you in our death!" said the sister.

None of the magicians could succeed :- "Who else can do better?" asked the King.

"There is one Hoîlâr at Ubâr, he is a very learned man, a great magician and a good conjurer. If he be called, it is good," said the King's servants.

He sent a man with a letter to call him. Hoîlâr saw and read the letter asking him to come immediately. He bathed, took his food, dressed himself and started to go to the King. When he descended to the river at Ubâr, the brother and the sister, who had followed the bearer of the letter, said to him :- "Will you turn back? Or shall we throw on you the stones in this river?"

Hoilar went running back and entered a room in the south of his house, and then sat on a box of bell-metal. He became very sorry for himself :- "On account of these Bhûtas a powerful King sent me a messenger. What can I do?" said he.

Then he besought the Bhûtas :- "If you come under the power of my *mantram*, I will build a house for your worship, cover it with tiles, put a spire on it, make *japam* with milk, present you with a girdle of silver and a chain, too, and a belt with silver flowers. Also, if you let me succeed at Kârkaḷ when I get there, I will perform a feast for you, with all these jewels," said he.

"If we are to do this you must not use any charm or play

any trick, but must do what we wish. We want half a *ser* of white *tumbṜ* flour, a *ser* of green rice, stone *chunam*, a cane, a betel leaf on an Areca-tree, and a *mundolli* leaf on a mango tree, and the milk of a red pregnant cow. These are to be given us. Now go to Kârkaḷ of the five thousand houses. I will help you to be successful, and I will make the King present you with a remission of revenue in times of extreme scarcity. Do you sit in a room and worship us there. Then open your betel-nut bag and begin to chew betel-nut. While you sit there chewing, we will come to you. Then you should catch and place us in a nut and put it in your bag, and then take it to Ubâr," said the sister.

Afterwards this Hoîlâr went to Kârkaḷ and held a *mantravâda*. He sat in the room on the East, opened his bag and secured the Bhûtas in a nut, and then every thing improved. The King's mother who was sunk in the water came up, and every thing became as it was before.

Hoîlâr brought the nut in the same way to Ubâr. He built a room for worship, roofed it with tiles, put a top over it, performed a feast and trusted in those Bhûtas as the gods of his house and caste. He afterwards performed a *pûjâ* with flowers. He presented the brother at the festival with all the dresses of a man, and the sister with all those of a woman. The Bhûtas readily accepted the feast, and were called the gods of Hoîlâr's house and caste.

"We will not forget you wheresoever we may go," said they.

They went to the houses of Nalyâna Kalyandâr, of Aḍaṅga at Kallaboṭṭi, of Jogyandâr at Karaya, of Muppendar at Koḷpu, of Maradaṅga Jantiri of Malivâr, of the Jantiri of Malabar; and wherever they went they made the people sick. They burnt the houses, and while the fire was burning in one corner, it went out in another. They called Nâda Balyâya, and made him refer to the *praśna*-book on a plank of a black tree called katra, to the sound of conch shells. It was found in the *praśna*-book that it was an

annoyance. The Bhûta Kallurti had caused the annoyance and that a feast and sacrifice were to be made. And so they built a *sânam*, and performed a feast and *pûjâ*. Then the sickness decreased.

Then the Bhûtas went to Aruvatta Guttu, Bângâra Guttu, and Baṅgâḍi, and last to Nâvûr (in Maisûr), where they were received with a feast by the villagers. They reached Ubâr Ferry, called to the boat-man Râma Guḍḍa Kuñja :- "You, Râma Guḍḍa Kuñja, bring the ferry-boat," said they at midnight.

"This is midnight and who is that woman that calls?" bawled out he, "There are holes in my boat, and the oar is bent. I cannot recognise the whirpool and the rocks at night. I have drawn the boat up and put a stone on it, and so I cannot bring the ferry boat."

"Cannot you bring your boat because of the holes in it and the bent oar?" the sister asked.

She drew the boat to her from the other bank and crossed over in it. She tied up the boat and put a stone on it as before. She would not let the ferry-man get into the boat, and when he climbed on to it, she would not let the boat proceed.

"What is this wonderful event?" said the boat-man. He called Nâḍa Balyâya, and made him refer to the *praśna*-book on a plank of the black tree called *katra* to the sound of white conch shells.

"Balyâya, say correctly and think properly!" said he.

"A Bhûta possessing charms has come to the ferry. If the boat is to go properly, a *matam* of stones is to be built, and you should worship there," said the astrologer.

"I will worship them as the gods of my house and caste," said he. Then the sister informed him in a dream :- "We will build the foundation first with stones and then you must build over it, Kuñja!" said she.

She built the foundation of stones at Oïpu for the god

Kaḍvaikal and at the ferry of Ubâr, and the remainder was built by Râma Guḍḍa Kuñja. The *sânam* was built. He performed a feast and sacrifice.

"We are very much pleased with your feast and sacrifice. Although we wander over four countries we shall not forget you," said the brother and sister.

In the places between the Eastern countries and Western countries; within the boundaries of Aṅkôla (in North Kânara) in the North and Râmêśvar in the South; and in the Ghâṭs called Kâyeri and at the sand-bank at Nuguru the brother and sister had feasts, without leaving even a house built or a door open.

BURNELL MSS.–NO. XXVI.

THE STORY OF BOBBARYE

ORIGINAL in the Kanarese character : transliteration by Mr. Männer: translation from Burnell's MS. checked by Mr. Männer. Original, text and translation, occupies leaves 266 to 271, inclusive of Burnell's MSS.

TEXT

Bobbarya ādi dīvu, puṭṭini Gōveḍu baḷletini Kochchiḍu; appe Pātuma amme Sulikalla Murave Byari. Vorti appe wori ammagu yeḷweru būbelu, puḷli kilaḍu puovaḷu kuttuda pudaru leṭteru Kāyiri, Kalasappe, Genḍa Bommaye, Siṅkiri Sūṇi, Sumuṇi Anande, Sarapoḷi, Suṇajānunaike. Akuḷu malle āyeru, baravu kalpaḍenderu, kaḍla bariḍḍu saṇṇa poyye sere sere tarpuḍāyeru, muḍāyi sine munḍuḍu pādieru poyyeḍu bareteru barawn āṇḍu palāyi pattiyeru Uddanda Boṭṭuḍu gujjiḷḷa siriwoli tarpuḍāyeru, muḍāyi mugalu dembugu pādāyeru, paḍḍāyi pachche maṇida dembugu pāḍiyeru magramada dinatāni kaḍe wali katteriyeru, kaḍi woli mutteriyeru, bānji woli bamosa barpāyeru, eipundi wōle muppunḍi grandha pattiyeru, wōle pattu wōdiyeru, grandha pattu naṅgiyeru pōyye palayi wōle wakkara sama āndu. Yenkulegu nana ūru jattudu yēra saro byēra maḷpoḍenderu. Kanchi sidde, kanchi baḷḷa, baḷḷa mudi chirāwu pugeluḍu pādiyeru. Sara kaṭṭu bella seppuda puri nūlu ūru konḍadu māroḍenderu, māta sari āṇḍu, illagouagi garu, illagonji maḍalu pattiyeru. Kaḍalu bariṭu maḍalu angaḍi kaṭṭiyeru sine kōluḍu padināgi bākilu teneru padināgi bākiladu padināgi byara diyeru, same, yenme gāchi kaḍale renke ragi, kūṇṭyoḍu poddoḷu, kenchiḷḷa boṇḍa, tippiḍu podi suṇṇa marāyiḍu yeṇṇe, charbuda baggeyi, kuḍpuḍu gōri

bachchire, mugaḍora sārāyi, vanji bākiluḍu jauḷeda byara, peikuḍu puggire, ballada byara ī yēra sara maḷtudu kāyida yechtha kaviji banjida paripaḍu pōyijji, tuttudu muni diyijji, munḍu tuttugi, kālogu eiwa nūdu waranu sgalisuga, nana paḍāwu tūwaḍu, paḍawuda yēra sara malpoḍu, yēlachchida yerme pāroḷu māroḍu, munniḍu mūji achchi chirāwuḍu einu adhdhi pāḍiyeru. Yēḷu paṭṇada marakaleru yēḷu bāmonda Byāriḷu kūḍaṇdu Peirya Kaḍanjārugu pōyeru, Bermerenu tūyeru kei mugiyeru, jāti nītida Byāriḷā, jāti seṭṭi byāriḷā anderu ūra jana. Yenkuḷu jāti rīti byāriḷu jāti seṭṭi nākuḷu attu anderu jāti Byāriḷu ānḍa angaṇa jappule dali guṇṭo pattule batti siriku baḍe gūṭa paṇle īru Bermere itti ūruḍu padawugu āpē mara unḍundu kēnḍa. Koṇḍupōyi warānu boḷḷida baṭṭaluḍu koriyeru, warānu tūdu Bernenegu sitta sellinḍu, māna woriuḍu jānu pijirunḍu tirtu kaḍuḍḍu mitta kāna muṭṭa tūdu nikuḷegāpi mara tūdu tūle, porlugu ponne, sireḷugu siruwa, beriku berpalōyi, adi palāyi sekkida mara tūyeru, malenāḍu ācharinu lepyāyeru, kaḷamme kaḍi ari tumbe suḷi pū, maraku muttāru pattiyeru mūji seso pārāyeru, āne barakanda maraku, kudure barakanda gaḍi pāddiyeru mara būrtāyeru bokkonji kaḍpanaga sāradātu tekkelakkuji, paṇāwadātu kujumbu lakkuji. Nādubalyāyanu letteru kariya kanda maṇeṭu bolya sariya pādādu nimitta kēṇderu, pūnjoḷu kilepi padurādu māganeḍu punjaku paṭṭa, Bermeregu nichcha māḍāṇḍā kelasa āpuṇḍundu tōgunḍu paṭṭogu sāroḷigu Pūnje andāṇḍā pāru palenkiḍu kuḷḷaḍu, muji daḷi muṭṭu kilepu āye kilepaḍu anchānda bangāruda kōkāyi, muttuda renke, boḷḷida kānu korpa. Bermeregu nichcha māḍa kaṭṭāwa anderu, muji daḷi muṭṭu pallenkiḍu kelette, bangāru tūkāyi muttuda renke baḷḷida kāru koriyeru. Bermeregu guṇḍa kattāyeru, maraku weipu burḍāyeru, mara lattu tunḍu pādiyeru paḍāwugu, koḍi tunḍupū kammogu maḷteru mara toḷtu āḷuḷegu baḷḷu paṭṭennu būru pādāyeru mara weiteru kōḍi maleṭu weiteru kalkuḍa kallu kaḍateru Paḷḷita Paḷke Paḷḷida kāryagu bakteru Sūḷe, Kumble, Muṭṭida kariya, Panjimār kariya, Madumalegunḍi,

Boḷḷeda kariya, Tambadagunḍi, Taraḍi yeḍanīru kaḍatteru Maḍumbeilu kariya āyeru Udyāru kariya battunḍu. Ponnedongaḍi Pōwuḷḷanāḍugu batteru aḷuweda kōḍḍumara weitudu boṭṭugu pāḍiyeru Malenāḍichchawanu appāyeru padāwuda bēle pattāyeru wonji paḍāwuda yēḷare maḷpāyeru, mảṇile manṭame tēwuda guri padpeda kaḷu, niru upparige, kanji keikanji kōṇe, muttu ratanogu, wajra māṇikogu, ari bārugu adē pāḍudu bēli ānḍu, paḍāwuda muttei tū būrḍu Anatanna Marakale, ādi marakale, Bobbari Kunnyāli, Kendidēwu, i marakaleru paḍāwuda āya paṇṇaḍu eiwa sāra aṭṭigu pachcheda pāyi, pagaloda kombu, muttuda nangālu māya nada pattu mīna balaku karubodāni yēḍu kuri kali gangara āwoḍanderu, paḍāwugu maru mēlāteru nīru dingelugu paḍāngu daḷaddigu wondāyeru. Ūruḍitti ari baru paḍāwugu dingāyeru alasu keiteru pū kambogu nidu puḍiyeru gāḷita barawugu tūyeru paṭṭeda pāyi yēḍeru gāḷita barawugu nīradinjelugu sarūtu tenakāyi rājyogu pōyeru Mukkoḍu kōṭe Makāyiḍu yēru dīpuḍu nangūlu Kochchiḍu yēnosarō pādu warsa āji tingoḷu ānḍu battu bangāru muttu maṇikya wajra weidūrya kei shērundu nama bottu warusa ājitingoḷu ānḍu, nama batti ūrugu pira watti pōyi inderu, pirawattu naḍugu bannaga kalluda paḍāwa baḍakāyi dikkuḍḍu bottunḍu bariḷe paḍawu tenakāyiḍḍu barpunḍu kallu paḍāwudākeḷegū maggi paḍāwudākuḷegū bāru bakkaṇi ānḍu, wormunda kāḷaga ānḍu sakala bēda sarwa lakkaṇodu yēḷu irluḍu yenma pageluḍu kādiyeru. Kōṭeda bara chaṇḍuda, baro beḍipagari kāḷiga ānḍu ine barawanta beḍi Byāriḷegu pattāyeru kallu paḍāwādākuḷu. Byāri paḍāwu dariyunḍu allasu kaḍinḍu pūnkara mujjinḍu pūkamba pāyi, parinḍu nīru ulayi ānḍu, kanti Byārlu kantiya, nīnḍi marakaleru nīndudu mittu bāriya, wari Byari kare būriye, Yērikallu Dondikalluḍu kare būriye, ūdi pūranda Bermeru Poḍikalāya Bermeru ākule bala pakkoḍu jōganda Byāripōye mayakāye, setu daḍi muṭṭye jartana batte, waḍḍe aḍḍaṇa bīpere chawala datta keiṭu maṇi balata keiṭu kanchida dāṇya muḷtu pōye.

Māyilapūjari Mungladoṭṭi peri itti sānaḍu wāsāye, shēriye, aḷtu Mūlūru shēritti sānogu pōpende. Aḍe pōye, aḷta janokuḷegu kanoṭu sānāwoḍu ande aggelu tōḍāwadunḍe, sara kīḷūḷu sara mēlāḷu kūḍāye, Māyaḍanga uggelu tōḍunaga kalte da murte mugitudu beiyaḍa murtegu pāteru Pongadēru beidye. Pongada undenu tūyinayaḍa tūyendu panaḍa, kenunayada kēnḍendu paṇaḍa anderu Bobbariye. Beidye tuyiṇāyaḍa tūyenderu kēṇunāyaḍa kēṇḍenderu, einu Bobbariye kēnḍudu āyanu yēḷu irlu yeṇma pagelulu pāḷi tuḷaṭu kartu diye. Pongadēru beidya santānada adeki nāḍudu nāḍāyeru lettudu mābra kuṭṭeru Mūlūru nūdāḷu kūḍāyeru pāri maḷpāyeru, Ponga Beidya pāre tōgunḍu kuḷaṭu jāri muṭṭu tojanḍu batti muṭṭu tōjujji, pongadēru beidye tōjujje, Pongadēru Beidya pāḷe tōjuṇḍu manḍeda pālegu wotti kaṭṭudu pāri paṇḍeru kanti pongabeidyeru nigatneḍa Mūlūru sānada uḷāyida aḍipu Pongadēru Beidya santāna sāra kālogu korpāwa paṇḍi nālayi donḍeḍu āwuḍḍa baggone lakkyeru Pongaḍēru. Mūlūru nūdāḷu Bobbarya gu wōḍuri māḍa wōḍilu pāḍḍu mugili diyeru; raḍḍu warsogu wonji warusādi bali korpāyeru aḷtu Mallār sānogu pōye anḷu sankaḍa konḍu pāḍiye. Sopnoḍu sāna, bōḍende, sāna ānḍu; nēma ānḍu aḷtu Woiyārugu pōye eiwa sāla āḷanu kūḍāye andu maḷte. Sāna bōḍunde, auḷu sāna ānḍu nēma ānḍu. Aḷtu Kāpugu batte Kāpuḍu Janāradana dēwerenu sandiye Eāpu Sārāngḷḷāga aramanegu pōye baḍakāyi bākillu bāḍunde baḍakāyi bākiluḍu bākiluda Paradānindu paṇpāye. Aḷtu Ajjālugu batte, auḷu taḷa poyye taḷa gettoṇde sāna maḷpāwoṇḍe bali nēma koṇḍe Yelledari Pāriḍu bali nēma dettoṇḍe Bāwagu batte sāna kaṭṭāwaḍende Pāngāḷa kariya kaḍatte Pāngāḷuḍu inriweru siri kuḷenu andu maḷtoṇḍe Janārdhana dēwerenu andu maḷtoṇḍe Mūḍoṭṭu Mālingeshwara Dēwerenu andu maḷtoṇḍe Kaṭṭipāḍi Sāranguḷḷāya aramane shēriye. Aḷta Ballaḷeḍa posayu sāna āwaḍunde. Posaru Kure Kunja kaḍatte Maṭṭuḍu Iṭṭumūrti dēwerenu sandiye Koḍidalla Bermere bala pakkoḍu nela uḍedu udiya bende daḍi muṭṭa jaritana botte

Ajāpakke yēḷu jangiguḷu sāna kattāyeru kōla koriyeru. Aḷtu Udyāra kariya kaḍatte uḍyaraḍu Winayaka dēwerenu sandiye. Udyāra munnūdāḷu bārageru workamba bali māda korpāyeru kālādi mechchi warsādi nēma dettoṇḍe Udapi saḷaku kedāragirta mīdu ādi Anantēshwara dēwere balata bāgaḍu kempu tāware korpādu udiya bende yeṇma samsthânada kartuḷenu anḍu maḷtoṇḍe dēwere sāra-bādyada vakkelenu kūḍāye, dēwere kanchi mādu ānaga yenkonji kallu gunḍa āwaḍunde yeṇma samsthānada kartuḷu paddāyi Toḷḷaḷa Sānoḍu kallu gunḍa kaṭṭāyeru yeṇma sansthānada appaṇe selipadu kālādi niechchi warusādi bali nēma dettoṇḍe, aḷtu battudu Chiṭṭupādi kartu Sāranguḷḷāyanu sandidu Bīroṭṭi sānaḍu āye. Pilichanḍi bala bāgaḍu dompada bali nēma dettoṇḍe, aḷtu Kuḍāru Sankrāṇa dēwerenu sandiye Waḍapāndeshwara Balarāma dēwerenu sandiye. Biliuguḍḍe Yetrālu dēwerenu sandiye Nandēshwara dēwerenu andu maḷtoṇdu Kalmādi pādeḷu āye. Auḷu gunḍa maḷpā woṇdu warsādi bali nēma dettoṇḍe, Kalmāḍi pādedu Tūṇada pādeku workaru muṭṭiye sabāsu karite sanyasi paḍete muḍāyi gaṭṭada rajyaḍḍu paḍḍāyi samudra muṭṭa baḍakāyi Angōleḍḍu tenakāyi Kāpu muṭṭa gaḍuwādu sthaḷoṭu nāga a jiḍe pāḍi kalludauḷu Bermere guṇḍa gaddigedauḷu dēwere dēwasthannadauḷu wasadu kāla pra pancha bali nēma dettoṇḍe.

Translation

The original home of Bobbarye was an island. He was born at Goa and grew up at Cochin. His mother was Pâtuma, and his father Murava Byari of Sulikal. The father and mother had seven children. They bound up their children's navels when they were born and gave them names :- Kâyiri, Kalasappa, Geṇḍa Bommaya, Siṅkiri Sôṇi, Sumuṇi Ânaṇṭa, Sarapoḷi, and Suṇajânu Nâyaka. They grew up and wished to learn to write. They brought many a hanful of fine sand from the sea-shore and put it on the

western verandah. They wrote on sand, and learnt writing on it. They got planks. They brought short leaves of the palm-tree from Uddanda Boṭṭu, put them in the sun when it was low in the East and heaped them up in the evening when the sun was dark. Next day they cut off both ends of the leaves and bound the middle parts into books. They had five handfuls of leaves, and three of written books. They clearly read the writing on the leaves, and only murmurred the books. Their writing on sand, planks and leaves was done well.

"Now let us go and trade in the villages," said they.

They put on their shoulders a vessel holding about one-fourth of a *ser* and a vessel of bell-metal into a bag.

"We wish to sell a thousand bundles of sugar and coir of cocoanut fibre," said they.

They sold the sugar and the coir. They got a bamboo and a plaited cocoanut leaf from each house. They built a shop of cocoanut leaves on the sea-shore with sixteen partitions of thick bamboos. They put sixteen kinds of goods within the sixteen partitions. The goods were :- sago, oil-seed, wheat, Bengal gram, *reṅke* (a kind of grain), *ragi*, rice-flour in a basket, red tender cocoanuts, chunam in shells, oil in a wooden vessel, bunches of Areca-nuts, betel-leaves heaped in a basket, toddy in bottles, cloths, tobacco in matting, and sugar. Though they sold them all, they did not recover the cost, even of their Areca-nuts and living.

"We have not put on fine hanging cloth or even a *muṇḍu* (a small coarse cloth). We have not collected fifty or a hundred Pagodas in a year. Therefore, we must go and trade in a ship. So let us sell our small she-buffalo worth seven Pagodas," said they, and they sold the she-buffalo.

They put three pagodas in their waist-cloths, and five Pagodas is a bag. Fisherman of seven houses and Byâris (Moplas, Mâpillas) of seven houses were collected together, and went to

Peirya Kaḍañjâr. They visited Brahmâ and folder their hands.

"Byâris! are you in your caste or ejected?" asked the villagers.

"We are in our caste, not ejected," said they.

"If you are in your caste you may come into the temple-yard and touch the door, and then tell us what you want," said the village people.

"We have heard that there are trees fit to build ships within the village of Brahmâ," said they, and put the money which they had taken on a silver plate. The Brahmâ-Bhûta, pleased with the money, became proud, and his head was turned.

"You had better examine the trees from the lower to the upper forest."

They saw a fine *ponne* tree and a *siruva* tree and a *berpalôyi* tree, for the keel of the ship, and a teak tree fit for the planks. They called a carpenter, and brought some black and rough rice with some white *tumbe* flowers and sprinkled them over the trees. In this way they sprinkled them thrice. They made a cut as large as a horse in a tree of the size of an elephant. They cut down the trees. Then they began to cut another tree, but could not cut from it a piece as small as a *sâra* or as large as a rupee. They called Naḍubalaya and asked him to refer to the *praśna*-book on a black plank made out of a *kadre* tree with white conchs. It was found that they would succeed, if a *puñjapaṭṭa* (small building) was built in twelve *mâgṇes* (villages) where the cocks crow, and if a roof was built over Brahmâ and his post.

"If Pûñja is the Bhûta for the *paṭṭa* for the thousand people in the twelve villages, he must ride in a palanquin at full speed and must cry out thrice. If he do this, we will present him with a beak made of gold, wings of pearls and legs of silver, and over Brahmâ we will build a roof," said they.

The Bhûta cried thrice from the palanquin. Then they presented a beak of gold, a feather of pearls, and of silver, and

built a roof for Brahmâ. They cut down trees and made them into logs by measure. They cut off the top of a tree for the mast of the ship, and the trunk of a tree for the ship. They made holes in the trees and tied ropes and strong creepers to them, and drew forth the trees. They dragged them from the forest. They passed by a stone of Kalkuḍa and a place called Paḷḷita Paḷke. They came to the ferry of Paḷḷi. They passed by Sûḷe, Kumble, the ferry at Muṭṭa, the ferry at Pañjimâr, the deep pond at Maḍumale Guṇḍi the ferry at Boḷḷe, the pond at Tambada Guṇḍi and the village of Taradi, and came to the ferry of Maḍum Baiḷ. Then they reached the ferry of Udyâr, an came to Ponnedongaḍi and Pôvuḷḷanâḍ. They dragged the trees to the higher ground at the junction of the rivers. They sent for Malenâdechcheva, and made him build a ship. They made seven decks in the ship, an office for business, holds for *keru* and *haruve* planks, a well, a cow-stall, a room for children and women, boxes for pearls, gems, diamonds and carbuncles, and also for rice and paddy. In this way they built the ship and finished the whole work.

"Now the necessary things of a ship are required. The old fisherman Antanna Marakala, Bobbarye Kunniyâli and Kendi Devu must come too, and the fishermen must be told what we want for the ship," said they.

"Do you buy for five thousand Pagodas a silken sail, a mast of coral, an anchor of pearls, nails of wax, fish-oil, iron nails, goats, sheep, today and other liquors," said the fishermen. They drew up the ship on the sea-shore. They filled it with rice and paddy from all the villages. They fastened the ropes and made straight a small mast. They said the wind was coming and raised the silken sail. They sailed straight to the Southern Countries, and the wind blew and the sea was high. They anchored the ship at Mukka and dwelt at Makâ, and then anchored at an island and dwelt at Cochin. A year and six months passed since their departure, and they procured gold, pearls, rubies, diamonds

and carbuncles.

"It is a year and six months since we left home; therefore let us return," said they.

On their return a stone ship came across theirs from the Northern Countries, when the Byâris' ship came sailing from the Southern side. The sailors of the stone ship and wooden ship spoke together and then they fought together. They fought a battle in the sea with weapons for seven nights and eight days. They hammered at each other with logs of wood, with balls, with guns and arrows. The sailors of the stone ship fired a cannon against the Byâris and then the Byâris' ship was entirely wrecked. The water came in and the Byâris were drowned in the water, and went to the bottom; but the fishermen who could swim came to shore. Only one Byâri came to shore. He came to the land near Yêrikaḷ and Dondikaḷ.

There was an ancient Brahmâ called Poḍikâlya. The Byari came on his right side and there he died. A man became possessed of the Byâri (Bobbarye). He took a shield, a fly-brush, and a ringing bell in his left hand, and a lump of bell-metal in his right hand. He left that place and went to a large *sânam* dedicated to Mâyilapûjari at Muṅgladoṭṭi. Then Bobbarye thought of going to a large *sânam* at Mûlûr, and went there, and there he informed some people in a dream that he wanted another *sanam* there and a well dug by a thousand coolies. He collected a thousand people, and began to dig the well called Mâyaḍaṇga and then disappeared. But a Pongada went to draw toddy, and saw him as he was finishing his work in the morning.

"O Poṅgada, do not tell of this, if anybody sees or asks you," said Bobbarye.

But the Poṅgada told it to whomsoever he saw and to whomsoever that asked. Having heard of it, Bobbarye sunk him in a lotus tank for seven nights and eight days. Then the family of the Poṅgada searched for him, and called aloud, and collected

a hundred people of Mûlûr. All of them together prayed for him. Then his hat of areca leaf was found in a lotus tank, and they saw the marks of his feet descending into it but not ascending. The Poṅgada could not be found. But because the Poṅgada's hat was found in the tank, it was kept as a pledge for the Bhûta, and the people prayed that if the Poṅgada, who was drowned, should come up again, they would appoint him and his family for ever sweepers of the *sânam* at Mûlûr.

Before they could stop their tongues in their mouths, the Poṅgada came up! Then the hundred people of Mûlûr built for Bobbarye a *matam* with a tiled roof and a spire. They performed a feast once in two years and a sacrifice once a year.

The Bhûta then went to the Mallâr Sânam, where he made the people sick, and informed them in their dreams of what he wanted. A *sânam* was built and a feast was performed. Then Bobbarye went to Woïyâr, and made acquaintance with a thousand people there and asked them for a *sânam*. A *sânam* was built there and a feast was performed. Then he went to Kapi, where he visited the god Janârdhan, and on to the palace at Sârâṅguḷḷâya and spoke to the King at the northern door, who gave him the Paradâni (Minister) of the Northern Door. He went then to Ajjâḷ, where he got a piece of land and made the people build a *sânam* and perform a feast. He had a sacrifice and feast at Yelledari Pari. He went to Bâwa, where a *sânam* was built, and crossed the ferry at Paṅgala, where he visited two women. He made acquaintance with the god Janardhaṇ, and with Mahaliṅgêśwar at Mûdoṭ. He entered the palace of Sâraṅguḷḷya at Kaṭṭipâḍi, where he asked the Ballâḷ for a new *sânam*. He passed by Posar and Kure Kuñja. He visited the Vishṇu Mûrti at Maṭṭi. He appeared from the ground on the right side of Brahmâ at Koḍidal, and went to the door trembling. Seven Brâhmaṇas at Ajapakke built a *sânam* and performed a feast for him. Then he passed by the ferry of Udyâr and visited the god Vinayaka. Three hundred

fishermen of Udyâr built for him a *matam* with a pillar in front. They performed a feast once in two years, and a sacrifice once a year. He bathed in the tank at Kedâragirta looking like a red lotus, and went to the right side of the ancient god Ananteśvara at Udapi. He made acquaintance with eight Swâmis (Sannyâsis) and collected all the musicians of the god, and told them that he wanted a stone building with a roof of bell-metal for the god. The Swâmis of the eight *mathas* built the stone temple known as Toḷaḷa Sâna on the West. He induced the Swâmis of the eight *mathas* to voluntarily perform a feast once in two years and a sacrifice once in a year. Then he went to Chiṭṭupâḍi and visited Sâraṅguḷâya and entered in a *sânam* at Bîroṭṭi. A feast was performed for him under a shed on the right side of Pilichavaṇḍi Bhûta. He left that place and went to Kudâr where he visited the god Sankrâṇa. He visited the god Balarâma at Waḍapândêśwar. He visited the gods Yetrâla and Nandêśwar at Billuguḍḍi, and made friends with them, and then went to Kalmâḍi, where a building was made for him and a feast once in two years and a sacrifice once a year. He put one foot on a rock at Kalmâḍi and the other one on a stone at Tûṇa, for which he was reckoned very powerful and able. From the Ghâṭs on the East to the ocean on the West, and from Aṅkôla on the North to Kâpi on the South, Bobbarye was celebrated with feasts and sacrifices in every habitation of Nâgas and in every temple of Brahmâ, and in every temple.

BURNELL MSS.–NO. XXVII.

THE STORY OF PAÑJURLI

Original in the Kanarese character : translation according to Burnell MSS. Original, text and translation occupies leaves 272 to 277 in Burnell MSS.

Translation.

Pañjurli was cursed by Nârâyaṇa and was blessed by Îsvara. Îśvara made a nice garden which he called Nandanavaṇa, and as the pigs destroyed it entirely, he went out to kill them; but Parvatî, his wife, prevented him, and so he cursed them.

"Do not live near me! Be called pigs in the forest, and Pañjurli in the villages! Let a feast and a sacrifice be performed for you," said Îśvara.

There was a woman called Gollaramma Deyar, and a man called Guru Sarapoli. They lived at Êjanagar on the Ghâṭs, and had four sons, whose names were Kâṇṭu Sêṭṭi, Kadamana Sêṭṭi, Uttoma Sêṭṭi and Mattu Marbala Sêṭṭi.

The sons considered together :- "What occupation shall we follow? What shall we do?"

Then one of them said :- "Let us go and trade by sea,"

"Goods which are cheap in this country and dear in another country are those which we must procure for our commerce," said another.

"What are those things which we must procure?" asked his brother.

"A mast of coral, a sail of silk, and an anchor of pearl : sailors, a master, and goods to fill the ship – pearls, rubies and diamonds" said he.

"Can we go to Mecca or to Macao, or to the Island, or to Cochin or to Cannanore?" asked they of the sailors.

"There is no difficulty at all in going where you like," said the sailors.

Then they traded by the sea for two years.

"However much we try we cannot even gain three pagodas, and there has been no profit by our trade. What shall we do now?" said they.

"Let us trade in bullocks," said one.

So they traded in bullocks.

"Where do bullocks come from? And whence do cocks come?" asked they.

"Cocks come from Kokada, the elephant from Anegundi (Vijayanagar), and bullocks from the Ghâṭs," they were told, and so they went to buy bullocks.

They kept three hundred rupees in a bag and tied up three hundred rupees in their upper garments. They went to the herd of cows. There were three thousand bullocks, but they found only two good ones amongst them. They asked the price.

"A thousand rupees for the front leg, and a thousand rupees for the hind leg. Altogether two thousand rupees," said the Ganda.

"What is there important about them?" asked they.

"There are certain points in oxen, viz., a white tail, a white spot on the forehead, and points in the four legs, a white tongue, a bent horn and a certain colour in the belly. These are the points in these oxen," said the Ganda.

"We want to buy such," said they.

So the Ganda sold the oxen to them.

"Though you have bought the oxen, I do not give you the rope," said he.

"Let that be: there is our master, one Kareṅki Ballâḷ of Kukyâli," said they.

They went there, and the Ballâḷ said to them :- "You had

better cut in pieces very long cloth and tie the oxen together with it and bring them."

They did so, and described the Ghâṭs. There was one Pergadî (Vokketinar) of Kallaboṭṭi, and they went to his village. There was a jack-tree in front of the house, a wide-spreading tree, giving good shade. So they stood under the tree in the shade, but the herdsman said :- "You cannot let your oxen lie under that tree, nor can you stand there."

"Why not?" asked they.

"There are three hundred unripe fruit on the branches and a thousand fruit below, which belong to our master. If you steal them, you will incur the curse of Pañjurli."

"It is said that unripe fruit bears a curse but not ripe fruit," replied they, and tied their oxen to the trunk of the tree, cut off the fruit, ate the inner part, and gave the oxen the skin. Then they took their oxen and went to the *bîḍu* at Kukyâḷi Karaṅge, where they gave their oxen both rice water and ordinary water, and tied them up. But the oxen disappeared from that place. They had been tied up at night, but could not be found in the morning. As they could not find the oxen, they referred to the *praśna* book, from which they found that as they had disregarded what the herdsmen of the *bîḍu* had said and had mocked them and had stolen the jack-fruit and eaten them, the Bhûta of the place had followed them and caused the bullocks to disappear. But if they prayed and worshipped the Bhûta, they would find their oxen.

"How are we to worship the Bhûta?" asked they of the astrologer.

"There is one Kâṇṭu, a Pombaḍa by caste; call him and give him betel-nut for the sake of the Bhûta. If you do this, you will find your oxen. Also, if you give him rice on Tuesday so that he may perform a feast on the following Tuesday, you will find your oxen," said the astrologer. Next day they called Kâṇṭu

the Pombaḍa , and gave him rice on that very Tuesday. Next day the oxen were found tied up in the same place as before. The villagers and the Ballâḷ met together, and Kâṇṭu the Pombaḍa said :- "I can dress and personate the Bhûta and take the rice, but as no feast has ever been performed for that Bhûta, how am I to tell you his origin and his history?"

"If you do not know, we will tell you," said Kareṅki the Ballâḷ of Kukyâli.

So Kâṇṭu dressed and personated the Bhûta, but said he did not know how to make up the Bhûta's face.

"If you do know how to make up Bhûta's face, you had better take a look at my pig's face and make yours up like that," said the Ballâḷ.

So Kâṇṭu looked at the pig's face and made himself up like that.

"If you do not know the history of the Bhûta, there is my aquirrel, ask it, and sing like him," said the Ballâḷ.

The squirrel sung and Kâṇṭu learnt its song and sang like it. Thus was the feast and sacrifice performed, and the Bhûta possessed Kâṇṭu.

"There are many great people in the Eastern Countries. I will go to them and get a feast and sacrifice," said the Bhûta.

"You get only a vow from the poor, but a feast and sacrifice from the rich," said the Ballâḷ. "IF you go to a forest you will be called a pig, but be a Bhûta, that is, the master of a thousand people. Îśvara has given you authority to kill a man, who was to have lived twelve years more, if he had not disregarded you! So great a Bhûta are you."

"I go to the Eastern countries," said the Bhûta.

He went to the temple of Vêṅkeṭa Râmaṇa at Tirupati, where he did not cease to cause the Garuda Vâhaṇa to turn round.

"What is the matter?" asked the god.

Then a man became possessed, and said :- "I am a servant

of Nârâyaṇa, and I came here to get a feast and a sacrifice."

Then Vêṅkeṭa Râmaṇa saw the Bhûta, and came to know that he was a servant of Nârâyaṇa.

"You shall be called Kâla Bhairava or Nija Kâṇṭa, and sit on my right in the middle of the hill; so take a vow before me," said the god.

A building was made there, and the Bhûta was called Kâla Bhairava or Nija Kâṇṭa, and got a feast and sacrifice.

"I want to go to the superior gods, and get blessings from them," said the Bhûta. "I go to Darmasthâla."

He went there and blinded the Bhatta who carried about the god, and so a *pañchâyat* was called by the villagers and Hobalis, and a man became possessed.

"What is it?" asked they of him.

He said :- "This Bhûta is a servant of Nârâyaṇa. He stood at the right side of Vêṅkaṭa Râmaṇa at Tirupati, took vows before the god, and, was called Kâla Bhairava, and he asked the god what he would give him, and the god asked him what be wanted. And so he replied: a place on his right side from the upper part of the Ghâṭs to the lower countries, so that he might make the people fill his treasury."

"How are a feast and sacrifice to be performed for you?' asked the god.

"My name shall be Aṇṇappa, and a feast and sacrifice shall be performed for me after your feast," said he.

Thus was a *guḍi* built for the Bhûṭa on the right side of the god, and there he stayed and got a sacrifice and a feast.

He took vows before the god, and said he would go to other temples and villages. He came to a temple at Kêpaḍi.

He made the god's elephant sick, and would not let the god's image be mounted upon the elephant to go in procession. When all the villagers were called together and made an inquiry, a certain man became possessed.

"I was called Kâla Bhairava in Tirupati, and Aṇṇappa at Dharmasthâla. I stood on the right side of the god, and made the people give me vows first. I want to have the same rights in this place also," said he.

Then the villagers built a *guḍi* on the right side of the god and a feast and a sacrifice were performed, and he was called Pañjurli. Then he came to the *bîḍu* at Kalle, and made a cow and a calf sick. When this was referred to in the *praśna*-book, it was found to be the work of the Bhûta, and that a sacrifice and a feast were to be performed to avert the evil. The people made offerings to him, and the sickness was cured.

There were Ait Ullaya, Chikkarâya Ullaya, Baṇarâya Ullaya, and they had two sisters, Padupila and Jâkama Deyar. Their husband's name was Hebbiri Ballâḷ, who presented the younger wife with a jewel for her neck, and a quarrel arose between the women. Then the elder made an oath :- "O Pañjurli, if you will kill my sister, I will build for you a *gunda*, and present you an image of a pig made of bell-metal and of silver too. I will perform a feast with one hundred and twenty cocoanut leaves, and with tender cocoanuts, and with one hundred and twenty cocks." Next day Pañjurli made the younger wife sick; he broke her legs and hands, and was about to cause her death, when an outcry of men and women arose. The younger called to the elder sister:- "Will you see me die?"

"I asked you, O Pañjurli, to kill her when I was angry. You made her sick, but I do not want you to kill her. Release her this once, and let her live. Do not kill her," prayed the elder sister.

Then her brother Ait Ballâḷ became possessed.

"You prayed one way before, and now you pray another way. I will kill you both," said the Bhûta and he killed the two women in one night. They were burnt together in a large paddy field called Jananda Bâkyâr. The funeral ceremony was performed, and then Hebbiri Ballâḷ came and said :- "Although

you quarrelled and are dead, you two women, the feast which was promised must be performed."

So he built a *gunda*, made a car, and performed a feast with one hundred and twenty cocoanut leaves, one hundred and twenty tender cocoanuts and with one hundred and twenty seers of rice flour. Then the Bhûta was called Pañjurli of Kalya.

He left that place, went to Chembukal, and reached the temple of Vinâyaka, when the feast was about to be finished. A man became possessed of the Bhûta and said that he wanted a feast and sacrifice.

"If you are a Bhûta, you must give a proof," said the villagers.

"It will suffice if you inquire of Mahâṅkâḷi," said he.

When they asked Mahâṅkâḷi, she said that he had been to many places, had given many many proofs, had stood at the right side of the god, and had got feasts. ôSo have I heard. Therefore, it is not necessary to shew a sign here as well," said she.

"If you will make this place a celebrated one, we will build you a *sânam* on the right side of the god, and perform a feast and sacrifice," said the people. He made this place known to the four countries, and got many vows.

"I shall make the people bring vows both for you and me," said he.

A temple was built, and a car was made at the right side of the temple. A feast and a sacrifice were performed, and he was called Pañjurli of Chembukal. After that he used to get feasts and sacrifices from every house, following the ropes of the bullocks and the relations of women.

BURNELL MSS.–NO. XXVIII.

THE STORY OF VOḌILUTÂYA.

Original in the Kanarese character; translation according to Burnell MSS. Original text and translation, occupies leaves 278 to 280.

There was a woman named Gollaramma Deyar, and a man named Êka Salyar, who had a son called Balu Sênava. When he was a pretty little child, and suckling, his mother died, and when he was old enough to eat rice, his father, too, died. Seven years passed over him, and when ten or twelve years had passed, he put his mother's ashes on a golden plate and his father's on a silver plate, and said he wanted to go to the Ganges to throw them into it. He heard that the Ganges lay to the north, and said :- "No one has seen it as yet." But Nârâyaṇa Sênava, his brother-in-law, had seen the Ganges, and so he called Nârâyaṇa Sênava to his house, and said :-

"I have heard that you have been to the Ganges. How far is it and what is it like?"

"I will tell you. There is the Mahâ Gaṅgê and the Maṇi Gaṇgê, the beautiful Ganges in the north for sin and Râmêśwar for crime. When I went to the Ganges, I had an iron stick as long as a man, and when I returned back and reached home it was decreased by half a cubit. I crept on my belly for a month, on my knees for two months, and on my haunches for three months. It was a gloomy road with pits in it and deserted as well. For four months' journey, there was a tiger waiting to seize any one who tried to pass. For five month's journey, there were the black serpents called Saṅkapâla. I went on enduring all these difficulties, and have returned back; you will have to go through the same."

Knowing that he would have to suffer all these dangers,

he started for the Ganges with ten or twelve persons, and reached it after passing all the dangers. There was a temple called Jagamantamî in the Ganges, and there he offered a vow. He bathed there at the *tirtha*, and he cast the ashes into the water, and he took sandal.

There was a Bhûta, called the Great Vodilutâya.

"I shall go along with you," said the Bhûta.

"I will not tell a Bhûta, who wishes to come with me, not to follow me, and I will not tell a Bhûta, not willing to come with me, to follow me. If you are willing to come, you may come along with me," said Bâlu Sênava. "But, if you come with me, how can a feast be performed for you?"

"As I follow you, a frame of bamboos of the height of the sky and another of the breadth of the world must be made. Sheep must be killed and put in a pan, a thousand torches made of sticks of the areca palms, balls of rice heaped on bamboo mats, fowls must be killed and heaped on a pan, tender cocoanuts cut and a pot of toddy presented," said the Bhûta.

"I will give you what you ask: do you follow me," said Balu Senava, (and in due course) he returned home from the Ganges.

He came to the *bîḍu* of Idakajê Margal. He built a *sânam* like a palace.

"And now a feast must be performed," said Bâlu Sênava.

He dug twelve rows of cucumber beds for the feast of the Bhûta. He planted cucumber seeds. Cucumbers of the colour of squirrels were produced. He counted them daily.

Bâlu Sênava had three daughters called Vopoṭṭi, Kinnantê, and Saraswatî. He set them to watch the cucumbers, and once, during their daily counting, one cucumber was not to be found.

"What is the cause of my not finding the cucumber?" asked he of his daughter Vopoṭṭi.

"I do not know," said she.

He asked Saraswatî. "I do not know," said she.

And he asked Kinnantê. "I do not know," said she.

"Don't you know, any of you?" asked he. "If none of you know, let it be discovered by the Great Vodilutâya," said he.

Next day Vodilutâya killed Kinnantê and Vopoṭṭi, and then Saraswatî grieved very much.

"Even if the cucumber was stolen, do not kill this daughter also; she is as a medicine for the whole family. I shall do as I have promised," prayed Bâlu Sênava.

He built a *sânam* like a palace. He sprinkled about a thousand *sêrs* of rice-flour. He planted a plantain-tree to the south of the *sânam.* He gave food to a thousand people. He planted an areca-tree to the north, and he performed a feast with a thousand torches of the areca-tree; he killed sheep and put them in a pan; he cut open tender cocoanuts, killed fowls and heaped them up; he made a round frame as broad as the world, and another as high as the sky. Thus did he perform the feast for the Bhûta. This was the feast performed for the Bhûta at Idakajê Margal.

"O Bhûta, protect the men and the women of the world! Accept your festival and stay in this world!" prayed Bâlu Sênava. Judge between the false and the true with justice. Take only a vow from the poor and a festival from the rich, from the southern to the northern countries."

MR. MÄNNER'S VARIANTS.

No.1. - THE ORIGIN OF THE BEIDERLU[103]

THERE was a Ballâḷ in the kingdom of Parmaḷê. He was happy in his palace, surrounded by his children and other relatives and all the necessaries and comforts of life. He had a friend, a *pujâ*ri, named Sama Aḷwa. He was a bosom friend, from whom he hid no secrets. Sama Aḷwa was a brave man, and was the only man who had the privilege of extracting juice from the palm-trees in the forest belonging to the Ballâḷ of Parmaḷê. He used to come thrice a day to the *buḍu* to speak with the Ballâḷ, and was very faithful to him. The Ballâḷ had a very extensive forest in which were countless palm-trees of various kinds. No one but Sama Alwa was able to climb those trees and extract their juice. This great forest was inhabited by great numbers of tigers, *chîtas*, elephants, antelopes, boars, foxes, wolves and bears. Daily, when Sama Aḷwa went to the forest, he took a camel with him. Early in the morning he would go and return at noon.

On a certain day he went to the forest as usual, and tied the camel to a tree; and with his knife and dry gourd he climbed a palm-tree and took the pot containing the juice and poured it into his gourd. As he was thus occupied he heard the sound of weeping. He quietly listened and came to know that it was the sound of some human being. At this he was astonished, and, intending to go and see whence the sound proceeded,. he got down from the tree and placed the gourd near the camel and went to the eastward. Then he listened, but heard only a faint cry. He could not distinguish from what quarter the weeping proceeded. But as he went further and further he distinguished the voice of a girl. Then he said to himself :- "Alas ! what monster

of a man is he who has forsaken a girl in this frightful forest!"

Thinking and speaking thus within himself, he went further and further, until he heard more distinctly. Still proceeding and listening carefully, he saw a large clump of thorn-bushes, in the midst of which was a young and beautiful girl. She was blind-folded and her hands were tied behind her. Seeing a girl in such a state in the forest he was moved with compassion, and spoke to her thus :- "O child, who are you? Why do you weep? How did you come here? Tell me, child."

At this, the girl cried more and more. Then he said :- "Tell me, child, and be not afraid. I have female children like yourself, my child. I have many children like yourself, my child."

At this, she said to him :- "Who are you? You must tell me who you are."

Then he said :- "I am Sama Aḷwa Beidya of Parmaḷê. Now tell me who you are, my child. Where is your native place? Whose daughter are you? What are the names of your parents?"

At this, she said :- "First of all loosen the bandages over my eyes, and set my hands at liberty; then I will tell you. I am in great pain from these bandages."

Then he said :- "I feel a doubt about you. It seems that you are a Brâhmaṇ maid. How can I touch a Brâhmaṇ maid? I do not know what to do. I am a Biḷḷavar, and may I touch a Brâhmaṇ maid?"

At this, she replied :- "In extreme cases you may touch. In cases where you can prevent death you may touch. In this fearful forest, full of tigers and bears, the wild beasts did not eat me! Even the wild beasts hate me! Please give me liberty. These wild beasts would not eat me, and thus set me at liberty."

At this, he looked to his right and to his left, and thinking there was no help for it, he exclaimed :- "Alas ! to-day I am touching a Brâhmaṇ maid. And he said to her :- "My child, I touch you, calling on the name of the Lord God; there is no help

for it, my child."

In this manner, with much fear, he touched her, and set her hands at liberty, and loosened and took off the bandages over her eyes. When he saw her after the bandages were taken off, she looked very beautiful. Then he said to her :- "Now, at least, tell me, my child, who you are."

At this, she said :- "I am the daughter of a Brâhmaṇ."

Then he asked her :- "Why did they leave a Brâhmaṇ maid in the forest in this Männer? Who are your parents? Of what town are they? Tell me without any fear or bashfulness. You are as my sister. Tell me the name of your native town. Tell me the reason why you were left here in this condition."

At this, she said :- "You have touched me and loosened my bandages. Now, therefore, take me to your house, making me one of your own."

Then he said :- "Yes, as I have loosened your bandages I will take you home."

At this, she said :- "In that case I will tell you; hear me. If you ask me where I come from û I come from Parmaḷê. A Brâhmaṇ maid is like an earthen pot. A copper pot may be touched by any one, but an earthen one must not be touched by outsiders. When a dog touches an earthen pot, it is thrown away. This the custom among the Brâhmaṇs. If you ask my parents' names, I will not tell you. I am not married. I am a virgin maid. I am thirteen years of age. Nobody came to ask me in marriage, and as I reached puberty before marriage, thy tied my hands and eyes and left me in the forest. If a girl attains puberty before her marriage, they do not allow her to remain in the town, but send her to the forest. This is the custom among the Brâhmaṇs."

At this, he said :- "O maid, your custom is not among other castes. Is it a sin in a girl to attain puberty before marriage? In our caste we have no such custom. We always marry after a girl attains puberty. It is very rarely that we marry before that."

Then she said further :- "There is another custom among Brâhmaṇs. If a little girl, stils a child, should lose her husband and become a widow she is not allowed to marry again. God has created different customs for different castes."

Then he said :- "O maid, hear me; if they leave a girl in the forest, blind-folding her and tying her hands behind her, how can she live?"

She replied :- "She must starve in the forest till some wild beast devours her."

Then he said :- "These Brâhmaṇs are very hard-hearted men. They do not shew any mercy to their own offspring. It would be better for them to kill her at once than to bring her and leave her in the forest in this manner. No other castes are so hard-hearted as the Brâhmaṇs. It seems to me that this custom is not given to you by God, but it is instituted by men themselves. God will never ordain that they should sacrifice young women to tigers and bears, to be devoured by them."

Then the girl asked him:- "Why did you come to this forest?"

He replied :- "I came to take palm-juice from the palm-trees which are in this forest. This forest belongs to the Ballâḷ of Parmaḷê, and I am the palm-climber of this forest. When I was on the top of a palm-tree, I heard the sound of weeping and came down to discover who was weeping; and so I found you. I have tied my camel to a palm-tree."

Then she asked him:- "Why do you want a camel?"

He replied :- "I take the palm-juice on the back of the camel. I take thirty maunds of palm-juice every day. I cannot carry it on my head. Therefore the Ballâḷ has given me a camel. He is very kind to me. I go to his *buḍu* thrice a day. If I do not go, the Ballâḷ sends for me."

Then she said :- "Hear me, Sama Aḷwa Beidya; you have loosened the bandages which were over my eyes. Therefore you must be my husband."

Then he said :- "O my child, I already told you, you are as my sister. I will call you Deyi Beidyadi. There is my sister's son, Sayana Baidya. He has three younger brothers. So I have for nephews. I will marry you to my eldest nephew, Sayana Beidya."

At this, she said :- "O Beidya, you may do with me just as you please; I am at your mercy. When Brahmâ has written this on my forehead, what is the use of repining? If one's face is ugly, why blame the looking-glass?"

As they were thus speaking the sun rose to the meridian, and Sama Aḷwa, looking at the sun, said :- "It is getting late, my child; now come with me."

At this she said :- "Where else shall I go? I will follow you."

Then he slowly extricated her from the midst of the thorn-bushes, and they came to the place where the camel was. And he said to her :- "Child, stop here near the camel; I will go and climb these palm-trees and take their juice."

So saying he went and climbed the trees and took their juice and poured it into his gourd, and then came down and poured it into the pots slung over the camels. Afterwards he went with her and the camel to his house. While they were trudging on their way home, the inmates of Sama Aḷwa's house became anxious on account of him. Said they :- "What has became of our uncle? He used to come early every day. To-day it is very late, and yet he is not returned."

Then the nephews called their mother and said :- "Mother, uncle has not yet come. What is the cause of this?"

She replied :- "I do not know, my children."

Then they said :- "We will go to the forest in search of him."

"Wait a little," said she, "and he will soon return."

Then they came and stood in the open space before the house, and looking towards the east they saw the camel at a

distance. Then they called their mother and said to her :- "O mother, uncle is coming; we see his camel."

Sama Aḷwa's wife hearing this came out, and looking to the east she saw a woman coming behind the camel, and was as if thunderstruck and said :- "O Râma, O Brâhmâ, O my ill-fortune! What! Has my husband become a fool?"

She thought that he had become enamoured of the girl on account of her beauty; and said moreover :- "She has deprived me of my bread. Why did not some plague take her? My husband, looking at her beauty, has become mad on her account and has brought her here. How can I look at her face now? I do not know from what town she comes."

As she was thus bewailing her lot, speaking to herself, they approached the house, and Sama Aḷwa's wife and his sister and her sons stood there before the house waiting for them. Then he said, pointing out his sister to the girl :- "See, my girl, that is my sister. She is to be your mother-in-law. Her eldest son, my nephew Sâyana Beidya, is to be your husband."

Then they came to the open space before the house where Sama Aḷwa's sister and nephews were. The nephews at once attended to the camel and unloaded it, and took the palm-juice and kept it on a raised platform in vessels. Then Sama Aḷwa called his sister and said to her :- "My sister, I have brought a daughter-in-law to you. Come and look at her well. Have you ever seen such a girl in our caste? God has graciously given us this girl. Any man who sees her beauty will never go away from her. Look at her face. How beautiful! Look at her eyes, her eyebrows, and her waist. How beautiful! Her hair is sweeping the ground. Her hair is as black as the black-bee. We shall never find another to match her. See how noble she looks. Are our girls like her?"

Then he told his sister to give her water and have her face washed, and give her milk that she might be refreshed. His sister

went in and brought a pot of water and gave it to the girl; and then she brought a bowl of milk and gave it to her. The girl washed her face and hands and feet and then drank the milk. And being refreshed she sat in a reclining posture against a wall. After some time his sister came to Sama Alwa and said :- "Brother, get up, the dinner is ready, wash your face."

So saying, she gave him water. But he said :- "Sister, I will go and bathe first; mean- while go and prepare warm water and give the girl a warm bath."

So saying, he went to the side of the well and drew up water and bathed; and having finished his bath he came into the house and there he saw that his wife had served up rice for him and also for the girl in a new plate. Then Sama Aḷwa called to the girl, saying :- "Daughter, come and dine."

But she was slow in answering his summons out of bashfulness. Then he said :- "Why are you slow, my child? You have joined the Billavar caste. After you have joined my caste, what have you to fear? You are now like one of us. Be quite at home here."

At this she get up and went in and sat down to take her food. She quickly finished her meal and came out. She did it so quickly that no one knew how she went, or how she took her meal, or how she came back. Then Sama Aḷwa finished his meal and came out and sat in the verandah. His wife brought him a bag of betel-leaves. He opened the bag and took the betel-leaves, and ate betel-leaves and betel-nut. While eating betel-leaves he called his sister and thus spoke to her :- "My sister, hear me. I was always grieving that I had no female children. Now that grief is over. God has given me a daughter. I was very desirous, if a daughter should be born to me, to give her to your son. Now God has given me this daughter instead of one of my own. So I will give this my daughter to your son. We must celebrate a marriage. We must not do everything according to our own will.

We must first tell the Ballâḷ of Permaḷe. After informing him we must inform all the leaders of our caste. We must prepare all things necessary for the marriage. We must get half a corjee of rice prepared. We shall require oil, jaggery, cocoanuts, salt, tamarind, coriander seed and saffron, etc."

While they were thus speaking, Koragars and Holeyas and other low caste people, who were their usual customers, came to the house to drink palm-juice. Sama Aḷwa told the Holeyas to bring him one *mura* of salt, and told the Koragars to get baskets, etc., prepared for him. When the fishermen came to his house to drink, he told them to suppy him with enough fish for a marriage feast. And when Baṇṭs came to his house, he said to them:- "O ye sons of Śêṭṭis, there is to be a marriage in my house; you must do me a favor."

In this manner he told his friends, one thing to one man and another thing to another man, and so on. In the meantime the Ballâḷ of Permaḷe sent a man for Sama Aḷwa, and the man said to Sama Aḷwa :- "The Ballâḷ has ordered you to come immediately with me."

Sama Aḷwa consented and started, and went to the Ballâḷ and bowed to him. Then the Ballâḷ said to Sama Aḷwa :- "O Sama Aḷwa, you are seldom seen. Why did you not come to me yesterday?"

He replied:- "Yesterday I could not come for something has happened. I hope you have already heard of it."

Then the Ballâḷ said :- "If something has happened, why did you not tell me?"

"As I was starting to come here in order to tell you," said Sama Aḷwa, "your servant came to call me, and I have accompanied him."

On this the Ballâḷ said :- "O Sama Aḷwa, tell me what has happened in your house."

Then Sama Aḷwa began from the beginning and related to

him the whole story, and the Ballâḷ of Permaḷe said to him :- "You have no daughters. Therefore, God has given you this daughter. Marry her to your nephew."

To this he replied :- "So think I, and I do according to your commands."

Then the Ballâḷ asked him :- "When are you going to give her in marriage? Ask me for whatever you want. Do not be afraid."

Then he said :- "Everything requires your help."

Then the Ballâḷ said again :- "Ask me whatever you may want."

Then he said :- "Up to this day I have never once given a big feast. Therefore, this time I must give a feast to all my castemen in this town. If I do not, they will excommunicate me."

Then the Ballâḷ asked him :- "O Alwa, tell me how much you will require."

He replied :- "Sir, I shall require half a corjee of rice. I want your help in this. This is the chief item."

Then the Ballâḷ said :- "O Sama Aḷwa, why are you afraid? I will help you. I will give you whatever you require."

Then Sama Aḷwa replied :- "It is true that you will give me this now. But must I not return it afterwards? What shall I say of a feast which is to be given by contracting debts? Many have come to poverty and sold their lands and houses by contracting debts during marriages. If one becomes poor, the rich look down upon him. The poor man is lighter than cotton."

At this the Ballâḷ said :- "Do not talk too much, but go home nad make everything ready. Whatever is wanting I will supply."

At this, Sama Aḷwa said to the Ballâḷ :- "Sir, please give me permission to go now."

"When will you come again?" asked the Ballâḷ.

"To-morrow I will come again, Sir," replied he, and went home.

When he reached home he called his sister and said to her :- "O sister, I went to the Ballâḷ of Permaḷe and saw him and spoke to him, and have come back. He told me to make everything ready for the marriage-feast, and promised to give me whatever was wanting. I told him that I was glad of the opportunity of putting some grains of rice upon my nephew's head."

Afterwards he called his nephew Sayana Beidya and said to him :- "Now we must make everything ready for the marriage. Therefore, go and take paddy from the store and get it boiled and dried, and get rice prepared at the rate of one mura a day. Get half a corjee of rice (twenty-one muras) prepared."

So he went and did as his uncle had ordered him. Afterwards Sama Aḷwa sent for the devil-priests of the stâna of Parmaḷe. He sent also for his neighbours and others of his caste people. He got a *pandal* raised in front of his house, and got the floor made smooth and even, and made everything beautiful. And when the devil-priests and others, who were his neighbours, came to him, he went to meet them and brought them to his house, and gave them mats, and made them sit down, and gave them betel-leaves and betel-nuts, etc., and in this manner shewed them respect. Afterwards he told them :- "Sirs, I have intended to celebrate the marriage of my nephew Sayana Beidya. You must help me that it may be done decently. I have made everything ready according to my poor circumstances. You must help that all may be decently done."

Then they asked him :- "When have you fixed the day for the marriage?"

"How can I fix the day without consulting you?"

Then they asked him :- "Do you wish to fix the day soon? Have you made everything ready?"

He replied :-"I have made some things ready. The Ballâḷ of Permaḷe has promised to supply whatever is wanting. Fix the

day first, and afterwards we shall speak of other things."

Then the devil-priests consulted among themselves, and said to Sama Aḷwa :- "You must have the marriage celebrated on the ninth day of next month. It is an auspicious day."

Sama Aḷwa consented and said :- "By that day I will have everything ready."

Then the priests asked him :- "For what number of persons are you preparing the feast?"

"For eight hundred persons," replied he; and asked them :- "Will that be enough?"

They replied :- "It is according to your ability. We will not constrain you."

So saying, they dispersed and returned to their homes.

Then Sama Aḷwa said to his nephew, Sayana :- "O Sayana, the day for the marriage is postponed. What can we do? Everything takes place according to fate. Nothing occurs till the time for it arrives."

Then Sayana said to his uncle :- "The bride is already found. It is not necessary to go in search of a bride. Therefore, we can well afford to wait. But when I think of the expense, I feel very anxious. It will be necessary to invite a man from every house in the town."

At this, the uncle said :- "Be not anxious about expense. If the things which we have prepared do not suffice, the Ballâḷ will supply us whatever we want, as he has promised to do."

"It is true he will supply us now," said the nephew, "but we will have to return it to him afterwards. We are happy when we borrow, but it is very difficult to return what is borrowed afterwards."

As they were thus speaking, Sama Aḷwa's sister came and said :- "What is this? You, uncle and nephew, are talking idly. Are all the necessary things ready?"

They answered :- "Yes, everything is ready."

So days went on, and the day appointed for the marriage came near. Then Sama Alwa one day went to the devil-priests of the town, and said to them :- "O Beidyas, the day appointed for the marriage is come near."

"How many days hence will it take place?" asked they.

"After three days," said he.

"How many persons are you going to invite to the marriage-feast?" asked they.

"One person from each house," said he.

"Yes, that is right," said they : "if you invite one person from each house, you will get one load from every house, and it will not be necessary for you to buy vegetables etc."

When he had finished talking with them he said :- "Now, it is getting late, therefore, I will go."

Then thy said :- "Yes, you may go now. We will come to you to-morrow evening."

So he returned to his house, and the next evening the priests came as they had promised. When they were yet at a distance from the house, Sayana Beidya saw them and said :- "O uncle, the priests are coming."

At this, he took his kerchief and put it on his shoulder and ran out to meet them. Having met them at a short distance from the house, he brought them to it, and made them sit on a mat, and gave them betel-leaves and betel-nuts, and thus honoured them. They remained at his house that night. When the time for supper drew nigh, Sama Alwa gave them water to wash their feet and hands. And they washed their hands and feet and prepared to take their meals. Rice and curry were served, and they took their meals. Afterwards they went to sleep. Early in the morning they got up, and called Sama Alwa to show them the necessary things that had been prepared.

"If we do not see the things that have been prepared," said they, "to-morrow we will be put to shame if anything be wanting."

Then Sama Aḷwa took them to the godown and shewed them the things which had been prepared. Then they came out and sat down, and asked Sama Aḷwa whether he had sent invitations to all the people of the town or not.

"I have invited all in this town," said he; "they will all come this evening. We should prepare one meal for them to-night."

Accordingly, in the evening, men, women and children came to his house. The sister of Sama Aḷwa received them, and spread mats for them, and made them sit down, and gave them betel-leaves and nuts, and thus shewed them respect. Sama Aḷwa's wife brought lamps and kept them in the rooms and lighted them. All the neighbours who came to the marriage helped them in preparing for the feast. Vegetables of various kinds were brought and cut into small pieces and made into curry, fowls were killed and prepared in curries of various kinds, sweetmeats were made, rice was boiled, and everything was made ready for the marriage day. Guests began to come in, relatives and friends came, and all were made to sit in the marriage pandal. Then the devil-priests of the *stâna* came and sat in the place of honour. They called Sama Aḷwa and asked him if the bridegroom was ready. So the bridegroom and the bride adorned themselves, and were brought and made to sit in the raised spot reserved for them. Then the women of the town who had come to the marriage sat in a semi-circle before them. The men sat on one side, the chief men of the caste in the front row. They called Sama Aḷwa and told him to perform the marriage ceremony. He called his sister to him to join him in pouring out water. She said :- "O brother, do it yourself with your wife. Pour water, you and your wife, and give Deyi Beidyadi in marriage to my son."

Then he asked the priests of the *stana* whether they consented to what his sister had said. They replied :- "If you agree to it, we also agree."

He asked his relatives and friends, and they also consented.

Then he stood up and called Sayana Beidya to him and told him to stand with his face to the east; and next he called Deyi his own daughter and told her to stand with her face to the west, and made them give to each other their right hands, and took a water-pot and poured out water, and gave the bride to the bridegroom. Then asked the priests what he should do next.

"Now let the bridegroom and the bride sit down," said they, "and let the relatives and friends sprinkle rice upon them."

Then, one by one, they went and gave money into the hands of the bride and bridegroom, and sprinkled rice upon their heads. Afterwards, when the *shesa* (the sprinkling of rice) ceremony was over, all the men and women stood up, and taking rice in their hands, threw it simultaneously upon the bride and the bridegroom, blessing them at the same time, saying:- "May you live till the sun and the moon cease to shine. May you live till your hair becomes white. May you get children and grandchildren, and may you increase abundantly." Then the priests told Sama Aḷwa to present a new *dhotra* to the bridegroom and a new *shire* to the bride. Then the bride and bridegroom put on the new clothes and came and prostrated themselves before their relatives and friends, who blessed them and said :- "May God bless you with long life and save you."

Then the priests said :- "Now, make haste; it is getting late; the rice and curry is getting cold; let the guests sit down to dinner." Then all the guests went out of the *pandal*, and servants came with brooms to sweep the place. Afterwards, the chief men of the caste came and made all the people sit in rows, and pieces of plantain-leaves were placed before each person. The relatives and friends were made to sit in the front rows; and all were made to sit down according to rank. Those who had come uninvited were made to sit in the hindmost row. Then rice was brought and served, and curry was brought and served. Then they were told to begin to eat. Then they began to eat. Afterwards *payasa*[104]

was served, and over the *payasa* sugar was served plentifully. All the people partook of as much as they liked, and were satisfied, and said that they had never tasted such a good dinner. So they arose from their dinner, and the plantain-leaves on which they had eaten were all removed and given to the Koragars. The Koragars found on the plantain-leaves quantities of rice, which had been left by the eaters; and they ate it and were glad. So the pandal was swept and cleaned, and again a second party[105] sat down to dinner; and after they finished their dinner, a third party[106] sat down to dinner. After all had thus finished their dinner, all the guests sat down; and the chief men of the caste and the priests of the *stana* called Sama Aḷwa and said to him :- "O Sama Aḷwa, none have ever prepared so well for a marriage-feast as you have. God's blessing is upon you. You are a fortunate man.

Some indeed said :- "He would not have found a girl in the forest, if he were not a fortunate man."

Then they said to Sama Aḷwa :- "Now, we will go."

Then he said, clasping his hands :- "You helped me in celebrating the marriage of my nephew. As you have been so kind, this marriage has been celebrated with much success."

At this, they said :- "Do not compliment us; all has gone off so well on account of your good fortune; we have done nothing. Now we are going."

Then he gave them betel-leaves and nuts, etc., and shewed them respect. So they went away gladly. Then his relatives also prepared to go. But he prevented them, and said :- "You must stay here four days more." So they stayed.

On the next day Sayana Beidya said to Sama Aḷwa :- "O uncle, to-day I will go to the forest to bring palm-juice."

When he said this in the presence of the relatives and friends, Sama Aḷwa said to him :- "O nephew, hear me; you cannot go to the forest. It is infested by numerous wild beasts, such as tigers and bears; therefore, you cannot go."

At this, he said to his uncle :- "If you say this, when shall I be able to go to the forest? You are getting old now; and you will not be able to work always; therefore I must begin to do this soon. Therefore, in future, when you are going to the forest, you must take me with you."

Then he said to his nephew :- "So be it, accompany me to the forest from to-morrow. I will take you to the forest for some days."

So, from the next day, Sama Aḷwa took his nephew with him to the forest, and taught him everything. Afterwards, Sayana Beidya continued to go to the forest to draw toddy from the palm-trees of the forest of Parmaḷe. After some days the relatives of Sama Aḷwa who had come for the marriage returned to their homes.

So, as days went on, Deyi Beidyadi proved to be a very wise and careful housewife. She also knew many medicines, and by her prescriptions she cured many diseases. Her fame spread in all directions, and many who had diseases consulted her, and took her medicines, and were cured. In course of time she conceived, and became pregnant within a year after her marriage. When her mother-in-law came to know it, she informed her brother, and said :- "O brother, our Deyi Beidyadi has become pregnant."

To this, he replied :- "God has been gracious to her, and He will be with her and bless her. We need not have any anxiety on account of her."

In this manner he encouraged her. While they were thus talking, a man came from the Ballâḷ to call Sama Aḷwa. So Sama Aḷwa at once accompanied him to the Ballâḷ's *buḍu*. The Ballâḷ was sitting on the throne. Sama Aḷwa went and prostrated himself before him. Then the Ballâḷ told Sama Aḷwa to rise. A stool was brought and given to Sama Aḷwa and he sat upon it. Then the Ballâḷ inquired of Sama Aḷwa about his welfare, and of his family.

He replied that he and his family were very well and happy. The Ballâḷ thereupon said that he had intended to give him a present after the marriage of his nephew. Sama Aḷwa said :- "O Sir, everything we enjoy is on account of your bounty. Then why should you give us a present?"

At this, the Ballâḷ said :- "As you are my friend, the palm-climber of my forest; therefore I ought to give you a good present."

At this, Sama Aḷwa said :- "The rice and the salt we eat is yours. What need is there that you should give us any present?"

But the Ballâḷ, not minding these words, called his accountant and told him to go and bring twelve pagodas. He brought them and gave them to the Ballâḷ. The Ballâḷ called Sama Aḷwa, and gave him the twelve pagodas. Sama Aḷwa stretched forth his hands, bowed his head, and took the pagodas, and thanked the Ballâḷ for his present. The Ballâḷ said to him:- "O Sama Aḷwa, you must take these twelve pagodas, and get a golden bangle prepared out of them, and wear it upon your wrist. This is my present to you. Next year I will give you besides a golden chain to put on your wrist."

He replied:- "O Sir, by your kindness alone I am living comfortably."

At this the Ballâḷ said :- "You get me fifty pagodas every year for the toddy you draw out of the palm-trees of the forest of Parmaḷe. If it were not for you, I would not get so much. There is none so bold as to go to the forest. A stupid fellow will not be able to supply your place. If my tenants are rich and able to pay, I shall not become poor."

Then Sama Aḷwa said :- "May I speak one word to my master? If you will not be displeased with me, I will say it."

Then thè Ballâḷ ordered him to say on. Then he said :- "O Sir, I wish to give a small present to you. I wish to give you a pair of racing-buffaloes."

Then the Ballâḷ said :- "What! A pair of racing-buffaloes? Why do you wish to give me such a big present? I think that the present which I have give you is a very small one. A land-lord may give presents to his tenants. But a tenant will be rained if he thinks of giving presents to the land-lord."

At this, Sama Aḷwa bowed to the Ballâḷ and humbly besought him to receive his present of a pari of racing-buffaloes, and not to be displeased with him. At this the Ballâḷ at last consented. Then Sama Aḷwa took leave of the Ballâḷ and returned home. As soon as he reached home, he called his nephew Sayana Beidya to him and shewed him the twelve pagodas which the Ballâḷ had presented to him. The nephew seeing the gold was delighted and said :- "The Ballâḷ gave us such a present. What have we given to him?"

At this the uncle said :- "I intend to give him a pair of racing-buffaloes as a present. What do you say to that?"

To this the nephew said :- "I agree to whatever you do."

Then he called a servant and told him to bring the pair of racing-buffaloes. When they were brought, he told the servant to give them food and drink. So they ate their food and drank as much as they wanted; and afterwards Sama Aḷwa and his nephew Sayana Beidya and a servant took the pair of racing-buffaloes to the palace of the Ballâḷ of Parmaḷe. The ornaments of the buffaloes were tied in a cloth and given to the servant, and he carried them on his head. The buffaloes went first, and the servant with the ornaments followed. Then Sama Aḷwa and Sayana Beidya went behind. So they reached the palace of the Ballâḷ. The Ballâḷ was in the verandah. They went with the buffaloes and stood in the open space before the verandah; and when the Ballâḷ came towards them, they prostrated themselves before him and said :- "My lord, we have brought the racing-buffaloes."

Then he came down from the verandah and saw the buffaloes, and was very much pleased, and said :- "O Sama Aḷwa,

how did you make up your mind to part with such a fine pair of racing-buffaloes?"

At this, he replied :- "When I once make up my mind, I stick to my resolution. We are eating your salt, and to whom else should we bring presents but to you?"

At this the Ballâḷ said :- "I am very much pleased with you. These buffaloes must be sent to the first race that takes place." And then he asked a question:- "O Sama Aḷwa, have you any more pairs of racing-buffaloes?"

He said :- "Yes, Sir."

Afterwards the Ballâḷ said to Sama Aḷwa :- "O Sama Aḷwa, in a few days, during the month of Kanya, I wish to go on a hunt."

Sama Aḷwa said :- "O Sir, before you go, please inform me; we[107] will accompany you."

He said :- "Yes, I will inform you."

Afterwards the uncle and nephew asked permission to return home. But the Ballâḷ said :- "No, you must not go away on an empty stomach. It is now late. You must take your meals here in my *buḍu* and then go."

But they said :- "O Sir, we are eating your salt, whether we eat here or at home."

But he said :- "Never mind; come into the verandah."

When they went to the verandah and sat down, plantain-leaves were placed before them, and food was served upon the leaves. So they took their meals, and came out and sat down. Betel-leaves and nuts were given to them. So they ate betel-leaves and nuts, and afterwards took permission of the Ballâḷ, and returned home. Some time afterwards the day appointed for the hunt approached. Then the Ballâḷ called his clerk and told him to notify to all his tenants his intention of going on a hunt, that they might be present at his *budu* on such and such a day. All were orDêred to bring their weapons and come prepared for the hunt.

So they came on the appointed day. The Ballâḷ saw them. They were about two hundred able-bodied men that assembled before the *buḍu*. When the Ballâḷ came out to see them, they all prostrated themselves before him. He was pleased with them and said :- "This evening you will take your meal in my *buḍu*."

So, food was prepared for all of them, and they sat down in rows according to their caste, and food was served to them. And they took their meal and slept there. The next day the Ballâḷ called them all and examined their weapons and instruments, their bows, arrows, and snares; and called Malla, the keeper of the dogs, to bring the dogs. When the dogs were brought, he was pleased with them and told the keeper to give them rice mixed with milk. So rice mixed with milk was brought and given to the dogs; but the dogs only sniffed at it and would not eat. Then the Ballâḷ said :- "O Malla, why is it that the dogs will not eat this rice mixed with milk?"

He replied:- "They will never eat just before going on a hunt-even if you give them the most dainty food."

Afterwards he called Golla, and examined the guns and bullets and ammunition, and saw that everything was in the best possible condition. Then he called Paddyala, and told him to shew the bows and arrows, and was pleased with Paddyala, the keeper of the bows and arrows, because they were in a very efficient condition. And, in this manner, he examined everything himself; the snares, the darts and many other instruments of hunting. The men, every one of them, praised the superiority of his own instrument and boasted of his former exploits. In this manner time passed, and as it had become late, the hunt was postponed for the next day. The Ballâḷ said :- "To-morrow, very early in the morning, before the crows alight on the ground, we must start for the hunt. To-day all of you must take your meals in my *buḍu*. In the meantime you must all sharpen your weapons. Your darts, arrows and all sorts of weapons must be in the best

condition possible."

At this all were very glad, and every one went to mind his own business. So, on the next day, very early in the morning, they all started for the hunt with bows and arrows, darts and guns and various other instruments of destruction, and took many dogs with them. Thus they went out to hunt. The Ballâḷ also went with them. When they reached the great forest of Parmaḷe the day began to dawn. The Ballâḷ gave them orders. He stationed half of them in such places that the wild beasts must pass them. He sent the other half with the dogs into the forest, telling them to make as much noise as possible and frighten the wild beasts and drive them before them. They took great sticks and struck at thickets and bushes, and made a great noise. Though they were quite tired they did not find any wild beasts. So they returned quite tired and without finding a single wild beast; and said to the Ballâḷ :- "It seems that the moment of our starting was not auspicious. Otherwise in this great forest, where tigers, bears and wolves and such wild beasts abound, we must have found some wild beasts."

Then the Ballâḷ made a vow and said :- "If I get at least one wild beast, I will give a Tambila to the Bhûta in our house."

After the Ballâḷ had said this, they again started and began to beat at the thickets and bushes and halloed, and yelled and made as much noise a possible. Then a big boar came in sight, and the dogs at once gave chase and overtook it; and as it came to the place where the hunters were stationed, Golla the hunter fired at it and the bullet took effect and the boar fell down and rolled about and writhed in agony. Then they speared it and killed it. The Ballâḷ was told of this, and was very glad, and came eagerly to see. As he was coming a kind of poisonous thorn pierced his leg below the knee. Blood began to flow from the wound, and he fell down insensible. When Sama Aḷwa came near he saw the Ballâḷ in a state of insensibility. At once he tore off a big piece of

cloth from his *dhotra* and tied it to the Ballâḷ's leg and tried to stop the bleeding. He called to the Ballâḷ, the Ballâḷ could not speak. His face became pale. Then a young cocoanut was brought, and a little of its water was put into his month and some was sprinkled on his face. After some time he became conscious. Then he was slowly lifted up and carefully laid in the palanquin and brought back to the *buḍu*. After a time his leg became swollen, and a great burning sensation set in. As soon as he reached the *buḍu* physicians were called in. The most celebrated physicians brought drugs and prepared medicines, and applied them to the wound. But the burning sensation increased. Then the Ballâḷ said to the physicians :- "Your medicine is useless. It has increased my pain. If I use it, I shall die."

Then another medicine-man was called in. His medicine was also given a fair trial and proved a failure. So one medicine-man after another was called in, and yet the swelling increased and the burning also became unbearable. He did not find any relief. No one dared to go to give any medicine to the Ballâḷ. Whilst he was in this miserable condition, one of his friends said :- "I have heard that Deyi Beidyadi, the wife of Sayana Beidya, nephew of Sama Aḷwa, is a very wise woman. She knows many medicines, and has cured many diseases."

A man was at once sent to Sama Aḷwa's house to fetch Deyi Beidyadi. He went to Sama Aḷwa's house and gave his message. Then Sayana Beidya said to his uncle:- "O uncle, the Ballâḷ has sent for my wife that she may go and give him medicine for his swollen leg. He has been treated by many able physicians, and yet is not cured. How will my wife succeed in curing him? Besides, she is pregnant and about to be delivered."

Then Sama Aḷwa told his nephew to call his wife. So he called her, and she came before him, and he told her the Ballâḷ's message. To this she said :- "I have not learned many medicines. After he has been treated by so many able physicians without

any success, what can I do? Besides, I am not able to walk as far as the Ballâḷ's *buḍu*. It is true the Ballâḷ is a great man, and I am worth only three cash. But yet what can I do? If I do not go, it will highly displease him. Still I cannot go, for my time to be delivered is very near."

Then Sayana Beidya told the man who had come from the Ballâḷ what his wife's state was, and that she could not go to the *buḍu*. The man returned to the Ballâḷ and told him these things. The Ballâḷ at once orDêred his bearers to take his own palanquin to Sayana Beidya's house, and bring the woman in the palanquin to his palace. So the bearers took the palanquin and went to Sama Alwa's house. Sama Alwa, seeing the bearers and the palanquin asked them :- "Whence are you come?"

"The Ballâḷ of Parmaḷe has sent us," replied they, "to take Deyi Beidyadi to the palace. The Ballâḷ is suffering extremely, and therefore there must be no delay. Let Deyi Beidyadi come and sit in the palanquin. We will take her to the palace."

To this, Sama Alwa replied :- "She is in pain herself; she is moaning. I do not know how she can go to the *buḍu*."

The bearers replied :- "We will not stir from this place unless she comes and sits in the palanquin. Our orders are strict. We must take her, and we cannot go without her."

Deyi Beidyadi came out, and seeing the beautiful palanquin, she said :- "O Râma, what can I do now? I am a poor Biḷḷavar woman. How can I sit in the Ballâḷ's palanquin? He is equal to a god. How can I sit in the palanquin? And yet there is no help for it."

Then she told her husband to bring a young red cocoanut, and the roots and leaves of a plant called *nekki*, and also the tendrils and roots of sixty-four kinds of medicinal herbs. He went and brought them. She gave some presents to the bearers, and having taken her meal she put on her *suri* and said :- "O God, I am not much learned in medicines. I am a very ignorant woman.

O God, prosper me, that I may not be put to shame!"

So saying, she started. Then the bearers brought the palanquin before her and requested her to sit in it. But she declined, saying:- "I will never sit in the Ballâḷ's palanquin. I am a poor Biḷḷavar woman. The Ballâḷ's palanquin is not meant for such as I am."

Though the bearers constrained her, she repeatedly refused to sit in the palanquin; but determined to walk as far as the Ballâḷ's *buḍu*. So she kept the necessary medicines in the palanquin, and walked behind the palanquin, her husband Sayana Beidya accompanying her. Thus she reached the *budu* and was at once brought before the Ballâḷ. Deyi Beidyadi saw the Ballâḷ's swollen leg and said :- "O my lord, you tell me to give you medicines; yet I am not a very clever woman in medicines. You have been treated by many wise medicine-men without success. Will you be cured by the medicine of an ignorant Biḷḷavar woman? You must anyhow first make vows to some gods before I give you my medicine."

So he made vows, and she also made vows, and prepared her medicine and applied it to his leg, and also gave him three doses of some medicine to drink. Before he had finished drinking the three doses of medicine which she had given to him, she began to be in travail. The Ballâḷ at once orDêred her to be taken to a comfortable place and sent for midwives. The midwives came and helped her; and she brought forth twin-boys. The midwives went and told this to the Ballâḷ with joy. The Ballâḷ also was very glad, and orDêred them to take great care of her and supply her with all her wants. He commended her very much and said :- "She is a very good woman. Yesterday she applied her medicine to my swollen leg, and to-day my pain is much lessened."

Then the Ballâḷ sent for Sayana Beidya and said to him :- "O Sayana Beidya, your wife, who was pregnant and ready to be

delivered, came to me and gave me medicine, and I am much relieved. She also was delivered here last night, and has brought forth twin-boys. They are very beautiful. Go and see them and come."

So he went to the room where his wife was lying. The midwives, as soon as they saw him, told his wife that her husband was come. They came out and congratulated him on the birth of the twin-boys. So he went in and saw his wife and children and was very glad. He told the midwives to take care of his wife. He saw the infants and kissed them. Afterwards he told his wife that he would go and take leave of the Ballâḷ and return home, and tell the glad news to his mother and uncle and other relations. At this his wife said to him :- "When you come to me again, please bring four loads of young bamboo shoots and a load of large lemons, as a present to the Ballâḷ that they may prepare pickle. He supplies all my necessaries and is very kind to me. We cannot be sufficiently grateful to him."

So he took leave of his wife, and went to the Ballâḷ, and said to him :- "Sir, I went to my wife's room and saw her and the children; I must now go to my house and tell my relatives of this glad news. Therefore, please give me leave. I will come again the day after to-morrow with my uncle."

Then the Ballâḷ said to him :- "Your wife has done me a great favor. Many physicians came to me and prescribed their medicines and tried to cure me; but I became worse and worse. If it were not for your wife I should never have recovered. She has saved my life. I am very much pleased with her."

Having said this, he gave him permission to go home. So he returned home and told the glad news to his mother and brothers and uncle and everybody. All were very glad at the news. Said his mother :- "I must go and see the infants." Said his uncle :- "I must go and see the infants." His brothers also shewed much eagerness to go and see the infants. So great was their joy

that every one was eager to go and see the babes. But Sayana Beidya said :- "I must go in any case. I cannot help it. Remain at home, all of you, at present. I will go with my uncle first, and after we return you can go."

So saying he silenced them. Afterwards he called some of the wild people who live in jungles, and told them to bring to him four loads of young bamboo shoots and a load of lemons. They brought these things to him. So he got men to carry the loads and went to the Ballâḷ's *buḍu* with his uncle. They laid down the loads before the verandah of the *buḍu*, and went and saluted the Ballâḷ. The Ballâḷ was very glad to see them, and made them to sit down before him, and said :- "Now, what names will you give to the infants?"

At this the nephew said to the uncle :- "What shall we say, uncle? By what names shall we call them?"

His uncle said :- "Whatever names the Ballâḷ will be pleased to suggest, we will give them."

Then the Ballâḷ said :- "In this town, if any Billavar woman brings forth twin-boys, they are called Koṭi Beidya and Channaya Beidya. Therefore, let us call these children by these names."

So the parents called them Koṭi Beidya and Channayya Beidya. The grand-parents also called them by these names, and so did all their relatives and friends. Thus passed the ceremony of giving names. After sixteen-days Deyi Beidyadi was strong enough to be able to get up from her bed and walk about a little. In this Männer she slowly recovered. One day the Ballâḷ called his nephew and said :- "Child, that Billavar maid, Deyi Beidyadi, gave me medicine and cured me of my pain. She has saved my life. I am very grateful to her. She was pregnant and about to be delivered, and yet she came as fare as my *buḍu* and gave me medicine. I wish to give her some present. What shall it be, child?"

He applied :- "Give her whatever you wish. I shall raise no objection."

"I wish to give her a few acres of land and a house," said the Ballâḷ. "She has saved my life, therefore whatever I may give her will not be equivalent to what I owe her."

The nephew consented and said :- "I am glad of it. I have no objection to offer."

After some days Sayana Beidya came to the Ballâḷ and said :- "O Ballâḷ, you have been very kind to us. My wife has been under your roof many days and has been well tended and nourished by your kindness. Now, please be kind enough to send her and the children with the cradle to my house."

At this, the Ballâḷ said :- "It is not yet two months since she has been confined. She will be very weak and unable to walk."

"But," said Sayana Beidya, "I will make her walk slowly, and I will carefully take her home."

"Then," said the Ballâḷ, "You may go to-morrow. Remain here to-night and go to-morrow early in the morning."

Afterwards, in the evening, the Ballâḷ went to Deyi Beidyadi's room, and saw her and said :- "O Deyi Beidyadi, your husband has come to take you home. You are going away to-morrow morning. As you have given me medicine and cured me, I wish to give you a present. I will give you land enough to sow four *muras* of paddy, and a house. It will produce one corjee of rice for you annually."

At this she said :- "Sir, you have been very kind to me and supported me in my confinement. Why should you give me land and a house? I shall be eating your salt all my life. Why then should you give me a present of land? God has been gracious to me and given me twin-boys. It is enough if you kindly send me back to my home with the cradle and the children."

So on the next day, in the morning, the Ballâḷ ordered his servants to prepare a feast of fine things for Deyi Beidyadi and her husband. He also ordered his steward to get ready a new cradle and new strings and a fine milch-cow yielding plenty of

milk, in order to present them to Deyi Beidyadi when returning to her home. So the feast was prepared and Deyi Beidyadi and her husband took their meals and went to the Ballâḷ to ask the permission to return home. The Ballâḷ gladly gave them permission and sent them home together with a cradle and a cow and her calf. So they joyfully returned to their home. While they were yet afar off Sama Aḷwa's sister recognized her son and daughter-in-law, and called her sons and said :- "Look at Deyi Beidyadi, when she went from among us, she went alone. Now, when returning, many bearers with infants, cradle and cow and calf, are accompanying her!"

"Yes," said they, "fortune is smiling upon us!"

So saying they came to meet Deyi Beidyadi and received her gladly and took up the infants and kissed them and took them in. Afterwards Deyi Beidyadi told her husband to go to the garden and fetch large young cocoanuts to distribute them among the coolies who had brought the cradle, and when he brought them she gave two to each coolly, and said :- "You must be tired with bringing my loads in this hot sun. You must be very thirsty : therefore, drink of these tender cocoanuts. I am poor : I cannot give you much. You know my poverty : therefore, I need not tell you."

In this manner she spoke and they were pleased, and took the young cocoanuts and drunk their water and were refreshed. Afterwards she brought rice and gave them rice at the rate of half a seer to each man, and gave them curry-stuff and everything necessary to prepare their food. So they took these things and went to the side of the well, and there they prepared their food, and having eaten it and being refreshed, they took leave of Sama Aḷwa and his nephew, and went their way.

So as days went on these twins grew and became two very fine looking lads. One day they asked permission of their mother to go to the hills, together with the cowherd boys who tended

their cattle. But she said :-

"Don't you go to the hills, my children : many big lads come there and they will quarrel with you and beat you. Don't you go there."

"O mother," said they, "we will not quarrel with others. We will play quietly between ourselves. Why should they beat us? And if they beat us, we will also beat them."

At this she said :- "O my children, if you do so, you will lose your heads. The Bant boys who come there are very proud; and if they hate any one, they will not hesitate to shed blood. Hearken to my advice."

"O mother," said they, "we will go to-day and return. We will not do any wrong to any one."

So saying, they went to the hills to play with the cowherd boys who tended the cows belonging to themselves and their neighbours. On that day, it so happened, that the two grandsons of Buddhivanta, who was the minister of the Ballâḷ of Parmaḷe, had come to the hills to play with the cowherd boys who tended their grand-father's cattle. They began to play at yettu.[108] In the game the cowherd boys, who were on the side of the grandsons of Buddhivanta, won all the *pichis*[109] from these cowherd boys. Then these boys mortgaged their *palles*,[110] and borrowed some nuts from them, and began to play again. Seeing this Koṭi Beidya said to Chennaya Beidya :- "Brother, let us also play with them at *yettu*."

But Channaya said :- "Don't you remember how our mother warned us not to have anything to do with the Bant boys? Let us only look on at their play from a distance."

"Why are you so afraid of those boys?" said Koṭi; "are we not men like themselves? Those Bant boys: have they four eyes? They are also born of woman. We need not be afraid of them."

At this, Channaya said :- "It is true, we could have played with them, but we have neither *pichis* nor *palles*. How can we

play without them?"

"There is a way of doing that," said Koṭi. "Now I will borrow one hundred *pichis*, promising to return them with interest."

"How will you pay them back?" said Channaya.

"Oh ! do you ask me how?" said Koṭi. "I am not like them. They only hit once or twice out of ten tries. I shall not be like them; I shall hit every time I strike, and I shall win all their *pichis* in no time. You just stand by and see the fun."

"Then do as you say," said Channaya.

One of the boys who overheard this conversation between the brothers went to the grandsons of Buddhivanta and repeated it to them. When they heard this they became angry, and said :- "Who are these that speak so proudly? Let us see them. When Billavar boys have become so proud, what is the use of our being here?"

So saying, they went towards the group with their informer. When they went there, they saw the brothers sitting in a reclining posture, stretching out their legs before them, the one acorss the other. Seeing the boys in this posture, the grandsons of Buddhivanta said to them :- "You, Billavar boys! You do not rise up when you see us. You are reclining with your legs before you. What do you mean? It seems that the time of your destruction is nigh."

At this, they replied :-"It is tree, we are Billavar boys. Are you not also Banṭ boys? When you come to us, we have no need to rise up before you. We never called you. We never came to the place, where you were. We are by ourselves alone."

At this, the grandsons of Buddhivanta became very angry, and said to the boys who had come with them :- "What do you see? Give them two knocks to each on their temples. Do you feel a pleasure in hearing their arrogant words?"

At this, all the boys pacified them, and said :- "Don't be so angry. This is the first time that they have come to this place. We

shall meet again to-morrow, and then we can see. Let as go home to-day. Let them also return to their home to-day."

After they were pacified all of them returned to their respective homes. The boys on both sides did not say a word of what had occurred on the cattle-grazing-hill. At night when they were going to sleep, Deyi Beidyadi asked her sons :- "How did you play to-day, my children?"

They told her how they had played at many games and enjoyed the day. But they whispered not a word about the quarrel. So she told them to go to sleep. Early in the morning on the next day they got up and provided themselves with *pichis* and *palles*, and taking their breakfast went with the cowherd boys to the hills. After reaching the hills they began to play at yettu with their companions. As they were playing, the grandsons of Buddhivanta came up, putting on their best suit of clothes and ornaments. They came with many cowherd boys who formed their retinue. Proudly they came to the place where the boys were playing with their companions, and stood looking at their play. But the boys did not speak a word to them. Then they were very angry, and not knowing how to contain their anger, said to the cowherd boys :- "What is this, ye boys? Why are you playing with these toddy- drawer's boys? Do you not find more respectable companions to play with?"

At this Channaya Beidya said :- "Why do you abuse us? It is true we are the children of toddy-drawers, and yet if we did not draw toddy, your fathers and mothers and wives and other relations will die of indigestion or diarrhoea.[111] Therefore, we save you from dying of such diseases. We are your saviours in that sense. So do not abuse us."

At this, the grandsons of Buddhivanta became exceedingly angry and bit their lips and changed colour. Their eyes became red. Full of anger they went near Koṭi and Chennaya and stood near them and said :- "What did you say? You sons of a widow!

If we do not make you bleed from your noses and mouths we are not born of Bant mothers."

Hearing this Koṭi and Chennaya said :- "We are not born of a widow. We are born of our father. All know that you are born of a Billavar father. As for making us bleed from our mouths and noses, you cannot do it. If you dare to do so, come now, and we are ready. We shall see what we can do."

At this bold challenge the grandsons of Buddhivanta went upon them, and putting their hands on their necks, pushed them and took out of their hands by force their bag of *pichis* and their *palles*, and said :- "Go now and call your fathers." At this both the brothers tried to regain possession of their bag of *pichis*. Then the grandsons of Buddhivanta beat the brothers with their fists. They returned their blows. Then they fell upon one another and wrestled. In the meantime all the cowherd boys came and stood around to see them wrestling. After wresting for some time Koṭi and Channaya prevailed and put down their antagonists and sat upon their prostrate bodies. Then the cowherd boys interfered and separated the combatants and pacified them, and told the grandsons of Buddhivanta to return the bag of *pichis* to the brothers. They refused to return them; but went home and reported against their antagonists to their grandfather. At this he was highly incensed and sent his servants to Sama Aḷwa's house, ordering them to bring the two lads, Koṭi and Channaya, to his house. So they went to Sama Aḷwa's house and said to Sama Aḷwa :- "O Sama Aḷwa, Buddhivanta the minister of the Ballâḷ of Parmaḷe, sent us to you, ordering us to take your two grandsons before him. Your grandsons have abused his grandsons, and beat them and felled them to the ground and sat upon their chests, and thus injured them very much. Therefore, he wants to inquire into the matter, and has sent us to take your grandsons before him. So send them with us soon."

Hearing this, Sama Aḷwa was thunderstruck. He said :-

"O you servants of Buddhivanta, our boys are not such wicked boys. They could never do such things. Some one out of spice towards us must have made a false complaint against them to Buddhivanta. Our boys could never do such things. Go now and tell Buddhivanta as I told you."

At this, they said :- "Aha! your grandsons are very good lads! But you alone praise them. We know everything. So send them at once. It is getting late for us."

In the meantime Deyi Beidyadi, the mother of the lads, happened to come out and seeing a crowd asked what was the matter. They told her that they had come to take her sons to Buddhivanta's house. Full of fear she went in and called her sons to her and asked them :-

"What have you done, my children? Tell me the truth, my children."

Then the boys, Koṭi and Chennaya, told their mother how the grandsons of Buddhivanta came and abused them, and forcibly took from them their bag of *pichis*, and thus began the quarrel; and how they tried to regain their own bag, and, in trying to do so, how the grandsons of Buddhivanta beat them with their fists, and how they returned their blows, and so on. So they told everything to their mother. Afterwards Koṭi and Chennaya came out and stood in the verandah. Then the messengers of Buddhivanta said :- "Well, now, come along with us, lads!"

"Where?" replied they.

"Before Buddhivanta : you are to appear," replied the men. "He has sent us to take you before him."

"We will not go to Buddhivanta's house. Go and tell him so," said the brothers.

Then the messengers said :- "You see, in this matter you will be ruined. We tell you plainly: if you are obstinate and refuse to come, you will be ruined. Do not blame us afterwards that we did not warn you."

They still refused to go with them. Then the messengers returned to their master.

The brothers now said to one another :- "You see brother, they will now go and complain of us, and Buddhivanta will be still more incensed at us. So we must not sit idle here. We must take some present to the royal Ballâḷ, and represent the truth of our cause before him. Otherwise we shall be proved to be the transgressers."

"Yes," said the other, "let us goat once. Before they reach Buddhivanta's house, we must reach the *buḍu* and represent our cause before the king."

Their father, Sayana Beidya, hearing this conversation of the brothers, approved of it and went at once to the garden of plantain-trees, and finding a very large bunch of excellent plantains, he cut it and brought it hanging on a pole carried by two men. He then said to his sons :- "Now, children, go to the Ballâḷ with this present. He will be very much pleased with this large bunch; it is so large and excellent. Represent your case to him, and he will do justice to you."

So saying he sent his sons with two men carrying the bunch of plantains hanging on a stout pole. So they went quickly and reached the Ballâḷ's *buḍu*. They found the Ballâḷ sitting on his throne. They went and prostrated themselves before the Ballâḷ. He told them to rise up, and then they brought the bunch of plantains and placed it before him. Then the Ballâḷ asked them :- "O ye Beidyas, have you brought this bunch of plantains as a present to me? Where did you get such a large and fine bunch?"

They said :- "O Ballâḷ, this is a small present. We came to tell you a secret. You must listen to us. Buddhivanta, your minister, hates us very much. We have done him no wrong. Therefore, you must be pleased to inquire into the matter."

At this, the Ballâḷ said :- "Well, I will inquire into the matter afterwards. But, first of all, you must pay your respects to

Buddhivanta, who is my right-hand man, and you must give him a present."

At this, the Beidyas said :- "O king, in this kingdom you alone are king. Only one is entitled to receive homage. One present, one palace, one regal umbrella, one throne, one court; one of each, not two. Therefore, there is no present for Buddhivanta. Never should there be a present for him. Then, why do you command us to give him a present?"

At this, the Ballâḷ said :- "Why are you so angry with Buddhivanta? Tell me everything."

Then they said :- "O king, hear us. Four days ago, when we went to the cattle-grazing hill and were playing at *yettu*, the grandsons of Buddhivanta came there. At first, when they saw us, they began to abuse us; and when we kept quiet they abused us more and more. When at last, we could not bear it, we also retorted with abuse upon themselves. Not seeing their own fault, they came upon us and beat us and felled us to the ground and sat upon our breasts and put us in great distress. In the meantime, all the cowherd boys came and surrounded us, and, seeing our great distress, told them to allow us to rise. But they would not rise, and gave us more distress. Then we skillfully tried to slip from between their legs and succeeded in escaping. Afterwards they went and complained of us to their grandfather, Buddhivanta. And he sent men to take us to his house. But we refused to go to him and came straightway to the palace; because if we should go to Buddhivanta we are afraid we will not have justice done to us."

"We must go to see the Ballâḷ in whose face shines the goddess Lakshmî, whereas in our face sits Kâḷi. We must get rid of Kâḷi, and try to gain over Lakshmî."

So said the children to each other, and one of them advised the other or ask the opinion of Sayana Baidya, and he gave them his advice, and told them that he must first consult the Ballâḷ

about it. Accordingly, he went to the Ballâḷ. The Ballâḷ was sitting in his hall with great pomp. He had on a hat of area-nut spathe, which was ornamented with peacock-plumes. He had likewise adorned himself with garlands of jasmine and *ketaki* flowers. To the Ballâḷ thus seated, Sayana humbly made obeisance.

"Come, Sayana, take a seat," said the Ballâḷ. "What is the object of your coming here!"

He replied :- "Kâḷi that sits in the face of the children whom you had nourished should be driven away, and Lakshmi be invited to sit there."

To this the Ballâḷ said :- "Have the ceremony performed according to our caste. Fell plantain trees, hang up festoons of cocoanut leaves, set up four posts of plantain trees, ceil the inner roof, and carpet the ground; rain coral on the heads of the boys and wave lamps before their faces in a plate filled with pearls. Perform the ceremony just in the same way as a Ballâḷ would have it done."

On hearing this, Sayana Baidya returned home, and inquired of the elders who the man was that had been serving his house as a barber from the time of his ancestors. He was told that it was one Îsara Kambi, the son of a barber, and that he was at that time living on the land of one Kunda Boḷḷeri Svâmi of Karmi Sale in the city of Ijjya on the Ghâṭs.

He then intended to write letters on palm leaves and send for him. So he enquired of his friends who it was that had been writing such letters from the time of his ancestors. He was told that the writer was a clerk named Nârâyan Rangoji. So Rangoji was sent for. He came and asked Sayana Baidya why he had been sent for. The latter then gave him a palm leaf which had been dried and prepared so as to be used for writing, and asked him to write the following letter. The clerk took it and bent it and rubbed oil and turmeric on it, and asked Sayana Baidya what he should write on it. The latter dictated thus :-

"O you that have been serving as a barber from the time of my ancestors, from Sayana Baidya's house Kâḷi is to be driven out and Lakshmî is to be invited. Therefore, you must bring with you for that purpose all the instruments connected with your profession. Kâḷi is to be driven out from the faces of the children whom the Ballâḷ has caused to be brought up. Immediately on seeing this letter, in whatever dress you may be at the time, and even though you may be taking your food, you must start, taking your box with you, with the man I have sent you."

Sayana Baidya sent this letter by Vanappa Bhandâri, the son of his mother's sister. The latter then started and went to the Ghâṭs to the house of Îsara Kambi, and delivered him the letter. He opened the letter and read it. Immediately on reading it he set out, taking all his instruments with him, and came to Sayana Baidya's house.

He was asked to name all the things required for the performance of the ceremony of driving out Kâḷi and inviting Lakshmî. He gave the following list of things needed:- Five bundles of betel-leaves, five areca-nuts, a cocoanut, a seer of raw rice, and a seer of cow's milk. He was supplied with all the things required for his part of his business, and all the friends of Sayana Baidya assembled. A small bower of plantain trees was formed; festoons of cocoanut leaves were hung up, and the inner part of the roof was ceiled, and the ground was carpeted. The children of Sayana Baidya, together with friends who had assembled, walked round the bower. Afterwards the boys were seated within the bower, and those who assembled there sprinkled rice on their heads. First the barber sprinkled rice on their heads, afterwards Sayana Baidya and others, last of all Sayana Baidyati.

Then the barber, holding the left cheek of Koṭi in his hand, began his work on his right cheek. He shaved the front part of his head, and made figures of the sun and the moon, and on the back of the head he made figures of Bhîma and Arjuna. Thus the

tonsure of Koṭi Baidya was finished. In the same manner the barber performed the tonsure of Channaya. Afterwards lamps were waved before their faces in a plate filled with pearls, coral was thrown on their heads, and they went to bathe and washed away all the pollution of Kâḷi. Then they came in and fully besmeared their bodies down to their waists with sandal-wood paste and sat down to take their food. Having finished their meals they got into a palanquin of the colour of parrots. They had each of them tied to his waist a dagger like that of Râma. Thus they went to the Ballâḷ's house.

The Ballâḷ was sitting on his throne with great pomp. To him thus seated, they humbly made obeisance. "Come children, sit down," said the Ballâḷ, and he ordered flowers to be brought and spread out for them. They sat down on the ground and placed their daggers down. Then the Ballâḷ asked them the object of their coming. "You nourished us with great love," replied they, "and treated us with great respect; now, therefore, we beg of you to provide for our future livelihood."

Then the Ballâḷ said :- "Buddyanta owns the upper part of the paddy fields named Anilaja. I assigned to you the lower part of that field." And he accordingly marked its boundaries. When he gave them the field he likewise advised them to give presents to Buddyanta whenever they went to sow it.

In course of time, when the season for sowing the *suggi* seed came near, the brothers gathered all the refuse in the field and set fire to it. In this way they manured the field.

Meanwhile, in order to choose a day for celebrating a *kambala* in his field, Baddyanta was going to ask the opinion of one Mutti Bîra Ballaya. On his way he met Koṭi and Channaya. These brothers asked him where he was going.

"I am going to ask the opinion of a fortune-teller for fixing a day for the celebration of a *kambala*," replied Buddyanta.

"When you are asking about your *kambala*, please ask also

about ours," said the young men. And they gave him a cocoanut to present to the fortune-teller on their behalf. He consented to do as they desired him, and took the cocoanut from them and went on his way. As soon as he got out of their sight, he struck the cocoanut against a rock and broke it into pieces, and putting them into the skirts of his garments he continued to eat them all the way. The younger brother saw this act and told his elder brother about it.

Buddyanta went to Mutti Bîra Ballaya and asked him to name a day for the celebration of a *kambala* to his field. And, accordingly, he told him that Tuesday would be auspicious for the intended *kambala*. Hearing this answer Buddyanta returned home.

"Now, Buddyanta, what day has been found to be auspicious for us? And what day for you?" asked the elder brother.

"This Tuesday has been chosen for me, and the next for you," replied Buddyanta.

"We must celebrate the *kambala* on the very day that Buddyanta does, and we must sow our field at the same time as he does," said the brothers to each other.

So the young men went to order he-buffaloes and coolies for the *kambala*. One went to the north and the other went to the south.

In the meantime Buddyanta also went to order he-buffaloes and coolies. Meeting Koṭi on the way he asked him where he was going? "I am going to order he-buffaloes and coolies," was the reply.

"Next Tuesday has been chosen for you, and this Tuesday for me; why do you act in this manner?" asked Buddyanta.

"Acting upon your advice, my brother has put the seed into water," replied Koṭi.

When he proceeded further he met Channaya and asked

him where he was going. "I am going to order he-buffaloes and coolies, my lord," replied Channaya.

"If so, when do you mean to celebrate your *kambala*?" asked Buddyanta.

"We mean to celebrate it to-morrow. Listening to your advice, my brother has put the seed into water," replied Channaya.

"What do you mean by this, Channaya? Why are you playing tricks?" said Buddyanta, and went his way in anger.

So the men who were to drive the he-buffaloes were orDêred by the brothers to appear along with the animals very early next morning. Accordingly, they came with the animals to the fields belonging to the brothers. It was only after their fields had been twice ploughed that the buffaloes and coolies came to Buddyanta's fields; and by the time that the fields of the latter had been ploughed but once, Koṭi and Channaya had entirely finished their *kambala*. So they sent four he-buffaloes and four coolies to Buddyanta's fields. Seeing them, he got enraged, rooted out a plant from the ground and severely beat the buffaloes and coolies. At this, the two brothers said :- "Why do you beat the buffaloes and coolies belonging to others? If you bear hatred against us, revenge yourself on our own persons." And to the coolies they said :- "Although you have been beaten, we shall consider ourselves aggrieved by it."

They then caused the buffaloes to be washed, and boiled rice to be given to them. They likewise caused food to be served to those who were willing to eat it, and supplied young cocoanuts to those who would not take food. All were dismissed happily. They then brought seed in baskets and sowed it in their fields. Buddyanta also finished his *kambala*, and had his seed carried to his fields in a palanquin and a plantain-tree on the shoulders of coolies. So he caused his seed to be sowed in his field with much pomp, and had the plantain-tree planted in the midst of his fields. The brothers also planted a plantain-tree in the midst of

their fields and went home. Six days afterwards, Koṭi told his younger brother that he would go to the fields to let out the muddy water and let in clear water. So, taking his harrow, he set out from his house. On his way he passed by Buddyanta's fields, and saw that they were dry and that Buddyanta was engaged in scaring away birds from his fields. Koṭi came to his own fields and rejoiced to see that they presented the appearance of a green lake.

Then he went to the edge of his field and made a wide opening in one of its banks; thus the water flowed out very rapidly. Seeing this, Buddyanta called out his servants and orDêred them to shut up the opening (made by Koṭi) by means of grass. Koṭi then said :- "Take care, Buddyanta, the *suggi* crop is the only means of food for the rains for us as well as for you. If you have emmity against us, revenge yourself on our persons and not on the crop that we have cultivated. Let, therefore, the water which has been flowing out according to custom flow on its proper course."

"Dare you to speak of right and custom, you Billavar lad?" said Buddyanta.

"It is fortunate for you that I came alone," replied Koṭi; "if my brother had come matters would have borne a serious aspect."

"Did your brother descend from heaven? Or did he spring out from the earth? Was he born in peacock's plumes? Was he suckled by the wild buffalo? Will he ride to this place on a noseless horse? Ah! if your brother had come, I would have got a bundle of thorny plants ready and struck him on his face with them," said Buddyanta.

In the meantime the younger brother came to Uddanda Bottu, and, looking around him, said to himself :- "What could possibly have delayed my brother so long? He is not yet to be seen."

Thus the quarrel between Buddyanta and Koṭi continued.

Words on both sides rose to such a high pitch that the younger brother heard them. Immediately he returned to his house, unsheathed his dagger, proceeded to the place where they were quarrelling, and remonstrated with Buddyanta, and warned him not to interrupt the course of the water which flowed out according to the custom. At this, Buddyanta got enraged and said :- "Dare you speak of the custom, you Billavar lad?" At this, Channaya fell upon Buddyanta and holding him by the head, broke his neck and hurled him to the ground, so that he fell prostrate on his back. Then he stabbed him on his throat and breast, and thus killed him.

The two brothers held the corpse by the hands and feet and bore it to the channel they had dug and placed it there and covered it up with earth. On their way home they went to Buddyanta's house and called out to his wife, and said to her :- "Our lord, your husband, is very thirsty, his body is full of sweat, and his throat is dry; therefore he has ordered that you should take him a cup of milk and a goglet of water, and betel-leaves in a metal plate."

"Who effected this union between you and my husband?" asked the woman.

"All the people of the upper and lower countries joined and reconciled us to one another," replied the brothers.

"If you have become friends, I shall still have the good fortune of enjoying married life," said the woman, and requested them to take their food in her house, but they declined it. She then offered betel-leaf to them and asked them to chew. They took up some of the leaves in their hands and bid her farewell and returned.

In the meantime Buddyanta's wife did as she was told, and went with a maid-servant to the place were Buddyanta had been sitting, scaring away the birds. Instead of seeing him, she saw, a harrow, decorated so as to assume the appearance of Buddyanta,

placed on his seat. At the same time she saw blood slowly flowing through a narrow channel. Immediately she cried out :- "Alas! the brothers have committed murder!" So saying, she threw away her nose ornament, and her neck ornament and earings and bracelets, and began to mourn for the loss of her husband. The brothers standing at a distance rejoiced to see her in this distracted condition; and then they returned home. On account of this wicked deed of theirs, every man in their country became their enemy; so they resolved to go to some foreign land.

So they first went to their uncle's house to pay him their last visit. Their aunt saw them coming from afar, and told her husband that his nephews were coming. He went out to meet them and brought them into his house. As soon as they came in, their aunt spread out a bed of flowers on a swinging-cot and asked them to sit down. So they sat down, and their uncle also sat there with them. "Children," said their uncle, "you have not been here for a long time, and now with what object have you visited us to-day? And what are those stains on your faces? And why does your dagger shine so brightly?"

"Our mother has not been able to wash away those stains, and our dagger having been whetted, the polish on it still continues," replied the brothers.

"Tell me the story as sit is, will you, my children?" asked their uncle.

The younger brother said :- "The tone of Buddyanta's words rose to a high pitch and so he met his death at my hands."

"Now you will be hated by one and all of the people of this country," said their uncle.

"We will leave our country and go to a foreign one. Up to this time you have supplied us with a handful of food, after our death you would have reduced our bodies into two seers of ashes," said one of the brothers.

"When you were seven years old, land was given to you

by the Parmaḷe Ballâḷ. Do not go away when you posses land and the love of woman. Make the throne (i.e., the Ballâḷ) the cause of your departure. Consider this well," said the uncle.

They then asked him to tell them the means by which they were to carry his advice into execution.

"O you children, listen to me. The *pañcholi* betel creeper that has climbed up the areca-nut tree and *mundoli* betel creeper that has climbed up the mango tree. Fetch some leaves of both the creepers, tie them in bundles, put them into the skirts of your garments and beg of the Ballâḷ to give you food and clothing according to the promise which he had made to your mother. Then he will become terribly angry. At that time catch him at his very word, put the blame upon him, and go away." Thus did he advise the two brothers.

Afterwards they took their meals, and chewed betel nut and departed. And then did according to their uncle's advice and went to the Ballâḷ, hall and found him seated on his throne in great pomp. To him thus seated they humbly bowed. "Come children take your seats," said he, and ordered seats to be given to them. So they sat down, and the Ballâḷ asked them to tell him the object of their visit.

"We have become tired of living by cultivation, and our purses have become empty; therefore, give us something substantial that will always bring us an income sufficient to meet all our expenses", said the brothers.

"What do you want, my children ? Tell me and I will give it you" said the Ballâḷ

" In front of the *biḍu*, there is a field called Bâkimâr, sowing five seers of seed and producing five hundred *mudis*; give us that," asked the brothers.

"That field meets all the expenses of the *biḍu*; leave that alone and ask something else" said the Ballâḷ.

"There is a field named Bertali below your *biḍu*, sowing

three seers of seed and producing three hundred *mudis*; give us that," asked the brothers.

"Let that alone and ask me something else", said the Ballâḷ.

"In your spacious cow-pen there are two she-buffaloes; give us one of them," asked the brothers.

"They are for supplying milk to the children of my *biḍu*; let them alone and ask something else" said the Ballâḷ.

"In the yard of your house there is a jack tree of a superior quality, bringing forth on one of its branches fruits of soft rind, on another of its branches those with hard rind, on a third unripe fruits, and on a fourth very tender ones; give us that," asked the brothers.

"I cannot give you that", said the Ballâḷ.

"Your grandmother has got two pleasure gardens; favour us with one of them," said the brothers.

"You who, to-day, have asked for a flower garden, will to-morrow ask me to give you my grandmother," said the Ballâḷ in anger.

"Ho! You have conceived the strange idea of marrying us to your grandmother!" said the brothers; and bowing low, rushed out from the hall, and proceeded on their way to a foreign country. While they were going, the Ballâḷ's nephew met them, and asked them, why they were going with such angry looks from the Ballâḷ's hall.

"The Ballâḷ's hit on the idea of marrying us to his grandmother; we therefore ran out of his hall", said the brothers.

Then he went to his uncle the Ballâḷ and asked him why those young men ran out of his hall.

"They asked me to give them very unusual gifts, at which I became very angry. So they saluted me and went away", said the Ballâḷ.

"We must pursue them," said the nephew.

So the royal elephant was sent out after them.

"If you have come on behalf of justice, on our very breasts we will let you tread; but if on behalf of injustice, we will cut you to pieces", said the brothers to the elephant.

On this the elephant returned to its stable, and the royal horse was sent after them. They said the same words to the horse as they had said to the elephant. And the horse went back to its stable. So the brothers proceeded on their way, and resolved to get back (from a plow-wright to whom they had given them to get them repaired) some of the implements of husbandry. So they went to the plow-wright and asked of him the things that they had entrusted to him.

"The plow-tail and the plow-share have been injured by white-ants. The plow-shoe has been injured by rust," said the plow-wright.

"You had better give us our implements; if not, we will reduce you to Buddyanta's condition, said the brothers.

Hearing this he went in and stretched his hands to the rafters of his roof, took from thence the broken plow-share, the decayed plow-tail and the injured plow-foot and threw them towards the brothers, saying :- "Let those implements which were used to furrow the earth, hence forwards furrow your breasts."

"Ho! thou paltry whoreson! Shall the implements used to furrow the earth furrow our breasts" asked the brothers. So saying, Channayya Baidya held him by the head and broke his neck; hurling him to the ground, so that he fell down on his back. He looked on his neck and on his breast, and with his silver-hilted dagger stabbed him in the breast. He vomited all his food. The wound streamed forth blood. He fled from his body to Kailâsa.

They said to his corpse :- "Drink a bellyful of rain-water. Repair old plows and make new ones".

So saying, they went on. On the way, a washerman asked them :- "What are those cries of men and groans of women in that plow-wright's house?".

"We kindled a fire, a spark flew from it and burnt a shed; therefore, the inmates of the house are crying out, " said the brothers.

"Wherever you go, there ruin will never be wanting; for wherever the crab goes, there dirt will never be wanting", said the washerman.

"Do you compare us to a crab that lives in the water? Thou whoreson, that live by washing dirt from other men's clothes!" said the brothers. And holding him by the head they broke his neck, and hurled him down to the ground, so that he fell on his back. They then stabbed him three times.

They then said to the corpse :- " Bring dirty clothes, cleanse them, and eat your bellyful".

Saying thus, they proceeded on their way, and came to a small river, in which they washed themselves. Afterwards they sat down by the foot of an *aswatha* tree, and chewed betel-leaves and areca nut. Thus, being refreshed, they went on and approached a toll-gate on the way. The toll-man, Dêre, saw them coming, and asked them who they were. They said that they were travellers.

"Look, there is the toll-gate, pay me the toll before you go away", said Dêre.

"Toll! What is it on? Do we carry any packs on our heads? Do you see any loads on our backs? Is it on any cattle that we have brought with us? Have we brought a whole family with us?" asked the brothers.

To this, the toll-man, Dêre, answered :- "The toll on the steel-dagger of the length of five feet that you carry with you amounts to a cash; pay that to me and then go away".

The brothers said :- " No man has set so low a price on our dagger; and now you have been born".

" Is it any wonder that you should pay the toll? If the son of a Baṇṭ should pass this way he would pay toll on the slippers

on his feet. Should the son of a merchant pass the toll-gate, he would pay toll on the white umbrella that he holds. If a king's son should pass this way, he would pay toll on his palankin," said the toll man.

"You may proceed; I will pay the toll to Dêre and follow you," said the younger to his elder brother.

So the elder brother went on. Then the younger brother took a cash from his purse and said :- "Here, Dêre receive the toll!".

Stretch your hand to the *pial* and pay it to me," said Dêre.

"Come down from the *pial* and receive it," said the younger brother.

"I will not descend from the *pial*," said the toll-man.

The younger brother then stood a while, gazing on him with fiery eyes; and twisting his red mustaches, got up upon the *pial*, and made Dêre to run round it three times. Then he held him by the head and broke his neck; and then he held him by the back, and broke the back-bone, stabbing his breast and neck three times with his silver-hilted dagger. Dêre vomited all his food. His soul fled from his body to Kailâsa.

The younger brother then said to the corpse:- "Eat your bellyful and thus feed your belly. Receive toll from Baṅga, Mû llya and Chanta".

So saying, he placed a cash on the breast of the corpse and went on. He overtook his brother and both proceeded on their journey. When the day began to wane they became tired. The younger brother became very thirsty and said :- " O brother, my throat is dry, I am almost dying with thirst : what shall I do?"

"Look yonder, brother, there is the spot named Dharma Kaṭṭe. Look, there it is in sight; it is very near. A poor Brâhmaṇ keeps holy water there," said his elder brother.

So they proceeded and reached Dharma Kaṭṭe. "Give us litter water, O Brâhmaṇ, to quench our thirst," said they.

"What is your caste?" asked the Brâhmaṇ.

"We are Biḷḷavars by caste", replied the brothers.

"Come to the southern side where I have a tube of bell-metal. Through it I will pour water into your hands, and thus allay your thirst," said the Brâhmaṇ.

"We will not drink out of the vessel that has been used by people of a hundred and twenty different castes. We will hold our dagger to our mouths, and your may pour water into our mouths through it," said the brothers.

The elder brother then placed the point of the dagger in his mouth and stretched the hilt towards the Brâhmaṇ, and the Brâhmaṇ slowly poured water on the hilt; thus he quenched his thirst. Next Channayya did the same, and the Brâhmaṇ poured water as before. While pouring water upon the dagger the Brâhmaṇ saw the red mustaches, fiery eyes and broad face of Channayya and his hand trembled. He poured a large quantity of water all at once so that it ran down on to Channayya's body. The latter then said :- "O Brâhmaṇ! Do you give water for the sake of charity, or for the purpose of committing sin?".

Saying this, Channayya suddenly stood up. Seeing this, the Brâhmaṇ began to run and Channayya followed him.

"Wait a little, brother! Wait a little! Do not murder the Brâhmaṇ. If you disobey me, your crime will be equal to that of murdering me, or to that of killing a cow in Banâras, or to that of destroying the *stâna* of the Bhûta Brahmâ of Kemmule". Thus did Koṭi solemnly forbid his brother to hurt the Brâhmaṇ.

Hearing this, the latter drew back, and said :- "The cow that you speak of is in Banâras, the *stâna* is in the forests of Kemmule; and where can I wash away the sin of murdering you?" So saying he returned to where his brother was standing.

Then the Brâhmaṇ said :- "Wait here a little while, O brothers. I will just go home and return".

So saying he quickly went home and brought two seers of

milk in two cups, and gave it to the brothers to drink. They accordingly drank the milk, and said to each other that they would not murder the Brâhmaṇ that had given them milk.

"Sit down both of you, and I will predict future events." said the Brâhmaṇ.

So he prophesied and said :- "Oh you heroes, in the village named Adakkanellyine, the Koragars living in their huts, the Mugers in their street, and Bakders of the plain are eagerly waiting to meet you. Kemêr Ballâḷ, of the village named Pañje, keeps a watchful guard, therefore, be very cautious on your way. If your think that what I say is false, on your way to Nellijine, you will see white stone-berries and Koṭi Baidya's palankin, and hear the sound of the war-drum. If you think this also to be false, you will meet a female areca-nut seller called Kântakke; she will verify my statement. And if this too shall prove false, when you return, you may put me to death".

Hearing this, Koṭi and Channayya walked on. On the way, they met the female areca-nut seller, Kântakke.

She cried out :- "O children, why are you going? Where did you come from? Where do you go to? Wood, Stone and earth-work is being busily carried on there. O children, why are you going?"

"She, who has given us such good advice, shall not henceforwards carry the basket of areca-nuts on her head," said the brothers to each other, and gave her their blessing by lightly touching her hand with their dagger; and said to her :- " Put out rice to interest in kind and money to interest in coin and thus live happily".

So saying, they went on their way to Nellijine. While they were walking on their way they saw a bunch of stone-berries from which Channayya took one and threw it up. He held his dagger directly under it and made it to pass through the berry, which was reduced to fine powder. The men who waited for

them in ambush saw this wonderful feat and said :- " If the younger brother can shew so much dexterity, how much more will the elder? All our ability and skill would be nothing in comparison to theirs. If we obey our master's orders and attack them we shall loose our lives".

So saying, the Bakders and the Koragars and the Mugers fled away. And the brothers proceeded on their journey and went through the plain of Pañje. On that plain there were some cowherds grazing cows. Channayya proposed a riddle to them and said :- "Look, there in your herd of cattle, a bull has brought forth a calf and is licking it".

To this the cowherds answered :- " It is not that the bull has brought forth a calf and is licking it, but the bull is smelling its dung".

"Oh! They have solved our riddle, brother," said Koṭi.

"We must get every information about the way from these boys", said the brothers to each other. And asked of the boys the way to the house of a rich man in Paḷḷi called Payya Baidya. Thus, getting every information about the way, they proceeded and reached the house of Payya Baidya. They called out his name three times, but he was not at home, and his wife came out and asked who they were. They said that they were travellers and asked whether Payya, the rich man of Palli, was present or not.

"He is not present : he has gone to draw toddy from the palm-trees in the forest called Sanka", replied his wife.

"At what time does he go out, and when does he return"? asked the brothers.

"He goes out in the morning and returns at noon. If you are Brâhmaṇs wearing the thread, sit down on the round *pial* of the cocoanut-tree bearing red fruits. If you belong to the Vakkater Tribe, sit down in the shed, built by the poor man. If you belong to our caste, sit down on the swinging ûcot within the house," said the woman.

Hearing this, they approached the house and said :- "We will not enter into a house in which there are no males".

So they spread out their blanket within the shed and sat on it, and chewed betel-nut with great delight. Then Channayya became thirsty. "You, who are a member of Payya's family, please give us a cup of water," asked the brothers.

To this the woman answered :- " I will not go out of my house to a place where there are no males (belonging to my family)."

She said this merely in jest; she did not mean it in earnest. So she took off her dirty dress and put on a clean one, and, taking a copper-pot in her hands, drew pure water from the deep well. She poured the water into a goglet and came into the house. When she was coming, the younger brother looked at the elder's face and the elder looked at the younger's face. They indulged in suppressed laughter.

"You males, are you laughing at my beauty, or at my foolishness?" asked the women.

"We did not laugh at your foolishness, but we laughed at your beauty," answered the brothers. They further said :- "Before we could drink the water given by you, you must tell us the place you were born in, the tribe you belong to, the names of your parents, and the Bhûta you worship."

"(As for my native place) in its eastern part, it is named Śêṭṭi Bannâḷa; in its western part, it is called Uppi Bannâḷa, in its southern part, it bears the name of Kirodi Bannâḷa; and in the northern, it is known by the name of Becchi Bannâla. My father is Sayina Baidya, my mother Sayina Baidetti, and my uncle Kantaṇṇa Baidya. As for the Bhûta worshipped by my family, I have merely heard it said, that it is the Bhûta Brahmâra of Kemmule. I have not personally seen it. It is said that, after my birth, my mother gave birth to two children in Parimâle's house; that they are burning city after city without even fire; and that

my hands were joined to those of a stranger at the age of seven. My name is Kinni Daru." Thus did the women answer.

"We are the persons that committed depredation in the kingdom of Perimâle," said the brothers.

Hearing this, she held Channaya by her left hand and Koṭi by her right, and brought them into the house, and seated them on the swinging cot. And brought milk in two cups, and asked them to drink. In the meantime, Payya Baidya came home carrying a pot of toddy. Seeing the brothers, he inquired of her who they were, and rejoiced to hear that they were his brothers-in-law. Hot water was prepared, and they all bathed. Afterwards they sat down to take their food. They were served with boiled rice, *ghi*, and various kinds of curry and pickles. Thus after finishing their meal, they sat down on the swinging cot and chewed betel-leaves and nut. In conversation they asked Payya Baidya :- "Who are the most intimate friends and the most faithful servants of Kemer Ballâḷ of Pañje?"

"I was the dearest friend of the former Ballâḷ but those of the present Ballâḷ are Chamundu Burneye, and Chandagidi Baidya," said Payya.

"Can you introduce us to one of them?" asked the brothers.

"I can," said Payya. And so the three went to visit him. They found him engaged in teaching a number of boys to play on the flute. As soon as they arrived, he ordered the boys to be silent. So they went in and were introduced to him by Payya Baidya. In conversation they requested Chandagidi to introduce them to the Ballâḷ. He consented, and took them to the Ballâḷ's hall and introduced them to him. The brothers then saluted him, and the Ballâḷ received them with honor and offered them seats. Just at this time a messenger from the Ballâḷ of Parimâle brought a letter to this Ballâḷ. It was to the following effect :-

"Koṭi and Channayya, two brothers, have committed murder in the kingdom of Parimale; they have murdered one Buddyanta.

Therefore, if they come to you, you should confine them in a narrow room, and put them in heavy chains."

The Ballâḷ quietly read this letter, and after some time in conversation, he said to them :- "I have erected a *biḍu*, and I have named it Elade; I would like you should examine it and point out to me its several beauties and defects."

So saying, he conducted them to his *biḍu*. They examined all the apartments and said: - "O lord, there is no creeper without a curve; there is no thorn without a point."

Then the Ballâḷ led them to the upper story which was very strongly built, and shewed it to them. While going out the Ballâḷ came out first, and suddenly the porter shut the doors, and the man that had the charge of the key locked them. Their legs were heavily chained.

The elder brothers then cried out :- "Oh God! Oh my hard fate! Oh woeful day! What shall we do now? Now we must die in this dungeon. Oh Brahmâ of Kemmule, we consecrate to you the silver hilt of our daggers as our offering to you. If you are the Brahmâ that relieves men from their difficulties, relieve us now. We are heroes, who while living, deserve a place in the king's council, and, after death, deserve to be taken to the heaven of Brahmâ. We are persons that would not, under any circumstances, fail to fulfil our promise."

At these words, Brahmâ sent them extraordinary strength in their shoulders. Then the heavy chains broke. The upper story gave way. They crushed it like elephants. They stamped on it like tigers. They shewed their ferocity like wild boars. In this manner they destroyed the *biḍu*, and levelled it to the ground. Then they escaped from Pañje, and proceeded on their journey towards Êdambûr. On their way they rested under a banyan-tree, and opening their bags began to chew betel-leaves and nut. While they were thus sitting, they saw a man coming from the Êdambûr side. They asked his name, and where he was going.

He said that he was Channayya of Êdambûr, and that he was going to Pañje.

"Why are you going to Pañje?" asked the brothers.

"My master, the Ballâḷ of Êdambûr has heard that two heroes had come from Parimâle to Pañje, that they had been imprisoned by the Ballâḷ of Pañje, and that they had destroyed the upper story in which they had been imprisoned, and levelled the whole *biḍu* to the ground. Therefore I am going to Pañje to ascertain the truth about this news," replied Channayya of Êdambûr.

"You need not go so far to ascertain the truth of it. We ourselves are the heroes whom the Ballâḷ of Pañje treacherously imprisoned. We have broken open the door of the upper story where we were confined and destroyed his *biḍu*, and levelled it to the ground," replied the brothers.

Then Channayya of Êdambûr was surprised and glad to see them, and said :- "My master, the Ballâḷ of Êdambûr, is the enemy of the Ballâḷ of Pañje. Therefore he will be very glad to see you, and receive you with great honour."

So saying, he proposed to them that they should go to the Ballâḷ of Êdambûr. The brothers consented, and the three proceeded on their journey to Êdambûr. On the first day they remained at Channayya's house, and took their meals and rested. On the following morning they went to see the Ballâḷ. He was sitting on his throne with great delight. Channayya first entered and made obeisance to the Ballâḷ.

"What are the news about the heroes, Channayya?" said the Ballâḷ.

"My lord," replied he, "I have brought them with me, and they are waiting outside the hall."

"Let them come in" said the Ballâḷ, and ordered a bed of flowers to be spread out before them. When they came in, he asked them to sit down upon it. They sat down on the bed and

placed their daggers on the ground. The Ballâḷ then said to them:- "I know by hearsay that you have been imprisoned in Pañje. Is it true?"

"We were, my lord," said the heroes.

"Oh heroes, now it behoves a to you to remain in my kingdom. Do you want the field called Berampoḷḷi cultivated by the Brahmans or that called Guttuberke cultivated by the Baṇṭs, or that called Naṭṭil Nâlaja cultivated by the Billavars?" asked the Ballâḷ.

The Brothers replied :- "If you give us the field Naṭṭil Nâlaja, cultivated by the Billavars, our very caste people will become our enemies. If you give us that field Guttuberke, cultivated by the Baṇṭs, it will be like setting a dog against a dog. If you give us the field Berampoḷḷi, cultivated by the Brâhmans, you will be only setting the cobra against the serpent. Therefore, if there is any waste land or any land overgrown with the plants *tumbe* and *nekki* give that to us. If there is any land such as is named by us, favour us with that."

"O heroes! There is the land called Ekkâḍka Erryaṅgada," said the Ballâḷ."

"Then give us that, and mark out its boundaries," said the brothers.

Accordingly the Ballâḷ marked out its boundaries. When he had done so, they went and inhabited that desolate land. They engaged a woman to cook for them, and began to cultivate the waste land. They ploughed the fields and manured it, and sowed seed in it. In course of time it came up and flourished. While the fields were waving and three was a prospect of a fine crop, on a certain night, wild hogs came and destroyed all. Next morning, when they went to see their field, they found that all had been destroyed by wild hogs. At this they became very angry and said to one another :- "This Ballâḷ of Êdambûr is a very poor king, and hunting is not practised in his kingdom; the food of this place is very course, even the water that we drink is bad."

When they spoke thus to each other, some one overheard the remarks, went in, and reported it to the Ballâḷ. The Ballâḷ hearing this, appointed a day for a hunt, and caused a proclamation to be made by beating of tom-toms that there should assemble in the town, on the appointed day, every man who had a tuft upon his head. Accordingly all the people assembled with their arms, swords, bows and arrows, etc., on the appointed day. Hunting dogs also were ready. So they started early in the morning, on the appointed day, and went to the forests called Sanka towards the east. They blew the horns, beat the bush, and yelled and made a great noise, in order to frighten the beasts so that they might show themselves. At last a very big boar was discovered in a large pit. When it heard the great grunting and noise made by the men, dogs etc., it started and began to run. It came near Koṭi, roaring as if to tear him to pieces. Koṭi was now in a strait. He could not fly from the beast without bringing a stain on his heroism, and could not fight with it without risking his life. In this strait he prayed to the Bhûta, Brahmâra of Kemmule craving his help; and, setting an arrow to his bow, discharged it with such dexterity, that it entered the body through the mouth and came out through the anus. The boar cried out with a loud noise, and ran towards Pañje and fell down dead on the borders between Pañje and Êdambûr. The hunters went searching after the boar, looking along the traces of blood on the ground.

In the meantime one of the tenants of the Ballâḷ of Pañje saw the dead body of the boar on the brothers of the land between Pañje and Êdambûr, and went to his neighbours, brought them to the place and shewed it to them. They all examined it and found that it had been killed by hunters, and had not died of any disease. Assuring themselves of this fact, they began to carry it to their quarters. The hunters reached the spot immediately after the boar was carried away, and looking towards Pañje they saw

at a distance a great number of men carrying the boar. They pursued them, overtook, and compelled them to lay down their burden. One of them immediately ran to the Ballâḷ of Pañje and informed him. In the meantime a regular hand-to-hand fight took place. The Pañje Ballâḷ sent one hundred men with bows and arrows to fight with the hunters. When these men appeared on the scene, the hunters of Êdambûr were frightened and retreated. But Koṭi and Channayya, stood firm facing the enemy. Koṭi alone took hold of the tusks of the boar and dragged it to Êdambûr and Channayya slew one hundred men with his dagger.

So the hunters returned to Êdambûr with joy. The flesh of the boar being distributed between them, they cooked it and feasted upon it. On the other hand, the Ballâḷ of Pañje heard of the slaughter of his men with sorrow, and determined to destroy the kingdom of the Ballâḷ of Êdambûr, especially the heroes, Koṭi and Channayya. So he allied himself with the Ballâḷ of Parimâle, and declared war against the Ballâḷ of Êdambûr. At this the latter being filled with fear searched for the heroes, Koṭi and Channayya, and told them that on account of his giving them shelter, two powerful Ballâḷs had become his enemies and declared war against him. Then the heroes told him to take courage, and not in the least to be afraid of his enemies. Then the Ballâḷ asked them to shew him their skill and bravery.

At this Koṭi said :- "Bring me a *mura* of gingelly seed, and I will shew my skill."

So the seed was brought, and Koṭi shewed all the dexterity of his hands and caused the seed to fly in the air.

Then the Ballâḷ said :- "I have seen your skill; now I want to see the skill of your brother Channayya."

"O my lord," said Channayya, "your swinging-cot has four iron chains, please order one of such chains to be brought to me."

So a very heavy iron chain was brought and given to Channayya. He took it in his hand and broke it into pieces.

So the Ballâḷ, seeing this skill, and the strength and bravery of these heroes, was highly pleased with them, and prepared for battle. Eight hundred men with bows and arrows were ready for battle. Each of the brothers commanded four hundred men, and went to face the enemy. The Ballâḷs of Parimâle and Pañje each sent one thousand men with bows and arrows. Both these armies met in a plain, and the fight began in earnest. At first the men commanded by the brothers began to give way, but were encouraged again (by the brothers) to stand firm. After some time the men of Pañje and Parimâle felt the battle to be hot against them. The brothers shewed so much courage and skill that the enemy could not long stand against them; so they fled for their lives, and were pursued by the men of Êdambûr, and a great number of them were killed. When the battle was the hottest an arrow hit Koṭi in the lower part of his leg. As it was a poisoned arrow, it slowly took effect and Koṭi fell down while pursuing the enemy. At once he was carried in a palanquin to the Ballâḷ's hall, and there he expired. Channayya slaughtered the whole army of the enemy, and while returning to the Ballâḷ's hall he heard of the death of his brother. As he had been elated with pride and joy on account of the victory against the enemy, this shock was too much for him to bear. So, seeing a rock in the way he struck his head against it and killed himself. The Ballâḷ, instead of rejoicing at the victory gained by the brothers against the enemy, was filled with grief on hearing the news of their death. So he caused their bodies to be washed and annointed; mango and jack fruits were cut down and firewood was prepared, and a large funeral pile was made, and the bodies were placed upon the pile and burnt with all the usual ceremonies. So the brothers who were together in life were together in death also.

Therefore the people, and especially the Billavars, believe that these heroes are still powerful in the other world, and worship them.

MR. MÄNNER'S VARIANTS

No. 2 - THE ORIGIN OF THE BHUTA PANJURLI[113]

When the God Nârâyaṇa was in Vaikuṇṭha and when the thirty and three *kharôṛs* of gods who are the offspring of Âditi, and Kaṇva and other ascetics, Nârada and other Ṛishis, Vidyadhara and other Bhûta tribes, and Urvasî and other celestial women were serving at the feet of the god, one day Brahmâ came to pay a visit to the god Nârâyaṇa. At the time the gate was kept by two watchmen named Jaya and Vijaya. Brahmâ asked them thus :- "O Jaya and Vijaya, I wish to go in. Will the god be at leisure now?"

They answered :- "O Brahmâ, at this time there are many persons inside, but you will surely get an opportunity to go in."

So saying, they let him in. Thereupon he went in and saw the god and thus exclaimed :- "Victory, victory, unto thee, O thou that fillest the fourteen worlds, thou omnipotent, eternally holy and eternally pure, thou spotless one and good and self-dependent, thou form of transcendental brightness, thou form of illimitable size."

While Brahmâ was thus praising him, the god addressed him and said :- "O Brahmâ, art thou happy in the exercise of thy authority? Is the whole of the creation in all the worlds progressing?"

To this Brahmâ answered and said :- "O god, why dost thou test me thus? Dost thou not know how the worlds are going on? Art thou not he that doest all these things? Why dost thou speak thus, complimenting me? Am .I not thy (Nârâyaṇa's) servant? Why dost thou make much of thy servant? I am equal to the dust of thy feet. Thou oughtest not to speak so highly of me."

To this Nârâyaṇa answered and said :- "It is true that you are my servant; but throughout the world if one respects others he will be respected by others; but if one does not respect others, others will not respect him. He should not show him any disrespect. I will tell you something more : hear me. The people of the world commit sin and then blame me. They do not see their own sins, but blame me in vain. When they fall into distress, then only they remember me. But when they are in prosperity they forget me. What shall I do with such men? They commit sin only; they do not do any good deeds. They revile one another. They despise others, saying this man is so and so. Brothers born under the same roof, and of the same parents quarrel and fight with one another, and fall upon forts and castles, and possess them and enjoy them. They do not support the mother that bore them, but hearken unto their wives, and forsake their fathers and mothers and brothers and hate them. Besides this, they make distinctions and say, that man is of that caste, this man is to this caste; he is of a low caste, I am of a high caste. I must not touch him.; it is a great sin for me to touch him. Besides this, they steal one another's property, and covet one another's wives, and envy and hate one another, and kill one another by poison. All such heinous sins they commit. And yet I have not commanded them to do such things. I have not commanded them to observe caste distinctions. I have commanded them not to lie, not to covet another's wife, not to rob another's property, and not to envy others. I have commanded them according to the *Shastras* which I have made. I have given them commandments according to the word. To me caste is nothing. Wherever righteousness, faith, truth, peace and a quiet mind are found, there I hold communion. Those who do not act according to my statutes and commands have been condemned by me to receive Yama's punishment in hell. Besides this, there are those who make distinctions at feasts. Such also will have to endure the punishment of hell. Now I am

very glad that you have come to me. What is the business for which you have come here? Tell me your purpose in coming to me,"

When he said this, Brahmâ answered and said :- "O Lord, I am always anxious to see thee..But there is no means of doing it. I have no time, owing to pressure of work. Thou knowest it."

To this, the god replied:- "O Brahmâ, sit awhile here; now Îśvara will come. You can see him also and then go. See the wonderful things that take place here."

To this Brahmâ said :- "I do not understand what the cause of this is. Thou must tell me."

To this the god said :- "See! What is to take place must not be told beforehand; whether it is known or not, it must not be told. Remember this advice."

While they were thus speaking, Îśvara and Pârvati were sitting on a throne in Kailâsa, and sixty and four thousand of male demons were dancing joyfully and praising Îśvara. They were leaping and shouting, running and biting at each other, and snapping and tearing and spitting at each other, and swallowing and sucking at each other, and bawling. In this Männer they came before Îśvara, and prostrated themselves before his feet, and begged him to give them his orders. Îśvara commanded them, saying :- "All of you must now come with me to Vaikuṇṭha. The god Nârâyaṇa is there. He is the Lord of us all. Let us pay him a visit, and return."

At this, the great demons came out very joyfully and descended from Kailâsa. Îśvara and Pârvati, sitting on a bull dancing like a black-bee, with trumpets and pipes and drums playing, came down from Kailâsa to Vaikuṇṭha. At that time the door-keeper Jaya spoke to Vijaya thus :- "O Vijaya, tell me, who is this coming with so much grandeur?"

He said :- "This is Îśvara coming to pay a visit to the god. What a multitude of demons is with him ! What is this? Where

were all these demons? Where will they get space to sit or move?"

While they were yet speaking, the demons came before and Îśvara came behind them, When they approached the gate, Jaya and Vijaya quickly got up and stood before the gate with clasped hands, saying:- "Be gracious unto us poor gate-keepers; we are always keeping the gate."

So saying and praising him, they kept their post as before, In this Manner, Îśvara entered in and began to praise Nârâyaṇa, and Brahmâ also praised Nârâyaṇa. After both of them had finished praising him, Nârâyaṇa asked Îśvara:- "O Îśvara, are you dwelling in Kailâsa as in former times, or are you worse off than formerly?"

Îśvara answered :- "By thy grace I have been happy till now."

In this Manner, while Brahmâ, Vishṇu, and Îśvara were speaking for a long time, the god Nârâyaṇa perspired. Then he scratched his arm-pit. Then some of his perspiration dropped down upon the earth, and out of that perspiration a great boar was born. He came upon every one and drove every one before him. At this, the followers of Îśvara and the gods were astonished exceedingly, and asked the god Nârâyaṇa :- "What is this? Whence is this boar? Where has he been so long? What is the cause of this? Please tell us."

When all the gods asked this of the god Nârâyaṇa, he said unto them:- "O ye gods, hearken. In the world wickedness is increased among men, and they commit great sins. Therefore I have created a boar by my perspiration, and, giving a name to it, I have sent it to give trouble to the sinners, in order to humble them and make them wise."

Then the boar came sighing, grunting and roaring, and striking the earth with its tusk, and digging up the earth with both its fore legs as well as hind legs, and digging a pit and falling and leaping came to the god; and stood before him

trembling in anger and trembled more and more. Then the god Nârâyaṇa said to Brahmâ and Îśvara:- "Behold the boar is dumb and cannot speak. Therefore it has now come to me that I may give it speech, and is trembling in anger. But now I will take away its form of a boar and give it in a minute before your very eyes the form of a big Bhûta, which is the form of a big man."

So saying, he took hold of the tusks of the boar and lifted it up and threw it away. At once the form of the bear was changed into the form of a man as tall as a cocoanut-tree. Seeing this being, all the gods were very much astonished, and said :- "O Lord, thou art the creator of the men of the fourteen worlds and of all the eighty four lakhs of species of animals. To thee it is not at all difficult to create this Bhûta. We know that thou art a great magician. Thou art very glorious.

While the gods were thus praising him, the man in the form of a Bhûta leapt and came to the god and began to tremble. And yet he could not open his mouth without the permission of the god; and because he could not open his mouth he felt great distress. Then the god, knowing this, said to him :- "Speak now and beg of me whatever is in your mind; be no more in distress."

Then the Bhûta fell prostrate before the god and wept, shedding tears. Then the god said :- "Why do you weep? Tell me whatever you desire. I will give it to you. I will satisfy your longings; do not weep, rise up."

In this Männer, after the god had given him a promise and encouragement, the Bhûta arose and cried aloud, and said to the god :-"O Lord, I am thirsty, I cannot endure this thirst; my throat is dried up without any moisture on account of my thirst. Show me a way to quench my thirst. If I am to live I must first quench my thirst."

When he begged of the god in this way, the god said to him :- "I know you are very thirsty; now, there is a large tank here called Dêva-pushkaraṇi. Go and drink the water of that tank

and quench your thirst. Then the Bhûta went to the tank and stood upon the brink of it, and bowing his lead drank the water very eagerly, and being filled and joyful, he returned to the god and said :-"O lord, according to thy command, I went to the tank and drunk as much water as I wanted. Now my thirst is quenched and I beg of you to give me some food. Thou hast created me in the form of a Bhûta. Thou only art my stay henceforth. Therefore, please shew me a way to obtain food."

At this, the god said to him :-"Behold, I have created you by the sweat of my arm-pit. Now if I do not support my son, it will be a great shame to me; therefore, I will shew you a great way; do not be anxious. Now, therefore, go down to the world. There are many sinners there. They have infants and cattle, and children and calves, and cows and she-buffaloes and he-buffaloes, and young heifers and young bulls, and many other animals. If you go and enter into the cowpens belonging to the sinners and attack the animals, they will come and see. I have, therefore, created and sent fifteen hundred kinds of diseases before you. I send you as a promoter or the diseases, and also, that you may get food, I have kept there wise men and charmers and fortune-tellers, who can distinguish the diseases from the doings of the Bhûtas. Now if you go to tie world and give trouble in the houses of the sinners, they will consult the fortune-tellers and come to know that the trouble was caused by you, and then they will put their trust in you and do just a you them. And they will believe in you gladly out of fear, lest you should give them more trouble if they do not believe in you. Then you can take whatever sacrifices you like; have no fear as to that. You can take sheep, fowls, and such sacrifices of flesh; besides this, you can take tender cocoanuts and ripe cocoanuts, baked rice and beaten rice, jaggery and sugar-cane, and cakes of various kinds, and torches and signet; all such sacrifices you may take. Do so and give trouble to the sinners of the world and fill your stomach

and be happy."

So saying the god gave him a blessing and said :-"Behold, go you before, and I will send behind you many Bhûtas into world. Go you before and receive the sacrifices."

When he said this the Bhûta asked:- "O Lord, if I go into the world and possess a man and make him to tremble; then, if they ask me who I am, what shall I say? What is my name ? You must give me a name."

Then the god said :- "Behold, your name is Pañjurli Bhûta. I give this name to you. Establish this your name in the world, and receive sacrifices and homage and be happy."

So saying, he sent him away. Then the Pañjurli searched for a way to come down to the world from Vaikuṇṭha. He saw many ways, but he took the way that led him to the district of Yelenâḍu on the Ghâṭs. So he descended to the valley of Yelenâḍu, and wandering for seven days and seven nights he came to Subramaṇya and made obeisance to the *gunda* and prostrated before the god Sabraya and said :- "O lord Subramaṇya I have come near thy feet; be thou also kind and gracious unto me wherever I go and help and prosper me."

When he was thus praying, the sound of a bell was heard from within the *gundu*. Then the Pañjurli said to himself :- "Now, this is miraculous doing of this god. It is a very auspicious sign."

Thinking thus, he started from the place, and while coming with his face to the west he saw in a forest at Mardal a *budu* which appeared to him beautiful; and be thought :- "Now in this place I must obtain a feast; here I must proclaim my name. I must find out some means for it."

Thus meditating, he wandered about in the day-time in the forest about the *budu* in the from of a wind. At that time the cowherd boys came there, driving the cattle of that *budu* to the grassy plot for grazing. Then the Pañjurli in the form of a wind wandered about in that place, and, seeing the fat cows and he-

buffaloes and she-buffaloes and their yoing ones was very glad; and said to himself :- "What shall I do now? However, let the sun set. After sunset I will enter the *budu* and try to obtain a feast for myself."

Meditating in this manner, he wandered about in the forest till sunset, and afterwards entered into the cow-pen, and kept quiet in a corner, till the cowherd boys had collected all the cattle into the cow-pen. In the meantime the night came on, and it was time for the master of the house to take his meal. Then all the servants of the house, the bondmen, and those who had undertaken work on contract and day-labourers and rice-men and rice-water men, all these came to take their meals, Then the bondmen went to the cow-pen to give fodder to the cattle, and gave rice-water to the buffaloes and oxen, and, after they had drunk, they put the watering trough upside down, and then put straw and green grass before them, and making everything comfortable for the cattle went their way. In the meantime, the mistress of the house, having served food to her husband, called the bondmen :- "O bondmen, bring your vessels and take your food."

Then they called their wives from their huts, and told them to bring the vessels. Then they took their children on their hips and the vessels on their heads, and each came to the *budu* and called the mistress of the house :- "O mistress, mistress, please bring me the rice; I have brought the vessel. I have no one in my hut. I have kept paddy on the fire to be boiled, and there is nobody to look after the fire."

At this the mistress quickly brought the rice and gave it to the bondwomen. She also brought a big spoon of cocoanut-shell and put out four spoonsful of rice and four spoonsful of conjee for each and sent away the bond-women to their huts. And after all had eaten and finished, all lay down to sleep. After one *jama* of night was over, the racing-buffaloes in the cow-pen began to

cough. The master of the house, who was lying on the swinging-cot heard it. Then he called his wife, and awoke her, and said :- "Do you hear, the he-buffaloes in the cow-pen are coughing; be quick and light a lamp."

At this, his wife quickly got up and lighted a lamp and brought it to her husband. Then he quickly took the hand-lamp and went to the cow-pen, and there he saw two of the racing buffaloes lying prostrate on the floor. As soon as he saw it, his spirit left him, and suddenly falling on the floor he became insensible. In the meantime his nephews came to him, and applying water to his eyes and chest brought him to consciousness, and raised him up, and afterwards they tried to raise up the buffaloes. When they raised the buffaloes, they saw that they had no strength in their legs to stand. They also saw that they had not eaten a single straw out of the food that was before them.

Then they said :- "Alas! what is this! The buffaloes were quite well yesterday; what has become of them to-day?"

When the uncle said thus to the nephew, he said :- "There must be some reason for this; if these buffaloes should survive till the morning, we can do something, we can prepare some medicine and try to save them."

When they said this the buffaloes began to gasp. Then the master became afraid; but what could he do? They all kept awake till the morning as if they had put rice in their mouths. After it was morning the buffaloes became worse and worse. Then they said :- "We must call our neighbours and ask them what it is; it could not have taken place of itself."

So saying, they called in the neighbours. The neighbours came and saw the buffaloes, and said to the mater of the *budu*:- "This looks as if it were the trouble of some Bhûta; the buffaloes are vomitting white foam. If you go to some fortune-teller and ask him and do as he bids you, it will be all right; but you will

have to spend about ten pagodas."

So saying, they departed. Then the master turned his face to the east and said :-

"O Lord God, I will do just as told by the fortune-teller. I will not fail."

So saying, he removed the husks of two cocoanuts, leaving a tuft at the top, and taking these cocoanuts with him went straight to the house of the fortune-telling Bhaṭṭa. At the time he was worshipping the god. He went to his house and sat on the verandah. Then the Brâhmaṇi went to the well to bring water. Then the master of the *budu* said to her :- "O Brâhmaṇi, is your master at home?"

She replied:- "Yes."

Then he took courage and said :- "O madam, let the Bhaṭṭa come out for a little while; I want to consult him. It is getting late for me; let him do me this favour. It will be a great merit for him."

Then the Brâhmaṇi quickly went in and told her husband :- "Behold, you are requested to go out for a little while. The master of the *budu* is calling you; be quick, some fortune-telling is to be done; please go out quicky."

When she said this, he made haste and went out. Then he, who was sitting on the verandah, stood up, and, joining his hands, said :- "Sir, Sir."

Then the Bhaṭṭa said :- "Come, come, what business has brought you here? You come very rarely."

Then the master of the *budu* said :- "O Bhaṭṭa, in my *budu*, my racing-buffaloes are ailing. They are at the point of death. Whatever I do is of no avail. They never had such sickness before. Please, therefore, discover the cause and use some means to stop the disease. You only can do it; there is no other way."

So saying, he stood clasping his hands. Then the Brâhmaṇ said to him:- "Well, I will do so and tell you what I come to

know."

So saying, he went in and brought a bag of *kauṛís* to the verandah, and, keeping a low stool before him, he placed on the stool a number of *kauṛís* for each of the twelve signs of the zodiac, commencing from Mêsha, and said :- "O Lord God, shew to me everything just as it is ; the man is poor."

Thus prayed the fortune-telling Bhaṭṭa, and then said to the man :- "Now, place your present before these signs of the zodiac."

At this he untied the knot in his cloth and took half-rupee and placed it together with the two tufted cocoanuts before the signs of the zodiac, and, clasping his hands devoutly, said :- "O Lord God."

The fortune-telling Bhaṭṭa saw the present which he had placed, and made his calculations and came to know that there was great distress in his house. Then he told the man :- "You see, there is great distress in your house. But because the present which you have placed has come forth at the sign of Mêsha, I can say it is a Bhûta with a hog's face. Yet he seems to have come recently. Before this he was not in your house. Now he asks sacrifice from you. And not only a sacrifice, but he asks to have a *stana* built for him, and sacrifices offered. And further he says that he will not leave you without your building a *stâna* for him. Such is the case."

At this the master of the *budu* again asked :- "O Bhatta, I will cause a *stâna* to be built for the Bhûta, and I will believe in him, but the he-buffaloes must get well this minute. Then I will do just as you tell me. What do you think? Tell me, do you think the buffaloes will get well this minute, if I believe?"

At this the fortune-telling Bhatta again took the *kauris*, and prayed thus :- "O Lord God shew us a sign of good fortune if the buffaloes are to get well."

So praying, he took the *kauṛís* and put them down, and on

calculation a good fortune was shewn. Then the fortune-telling Bhaṭṭa took the *kauṛís* and told the man :- "You see, you are a fortunate man. It is very well; such a fortune has not come to any one; it is very auspicious. Behold, when you go home, you will see the buffaloes up and eating grass. They will get well."

At this the man took courage and again asked him:- "O Bhaṭṭa, you have just now ordered me to build the *stâna*; I do not know in what month I should begin it. You must inform me about that."

To this, the Bhaṭṭa said :- "You see, I cannot tell you. Pañjurli Bhûta is not a small Bhûta; he is very great and powerful. You must do one thing : you must get Pañjurli to possess a man in your house. Then you must invite your neighbours and relatives and friends and invite some great persons also, and get the Bhû ta to come upon a man, and then begin to build the *stâna* on the day mentioned by the Bhûta. I would have told you, but I cannot tell about this Pañjurli. He is a Bhûta that would not hesitate to murder a man for the sake of a cocoanut. I cannot even talk of him."

Then the Ballâḷ of the *budu* said :- "O Bhaṭṭa, what you have said is very wise, I am very glad of it. I will get everything done according to your words. You must tell me an auspicious day for inviting the Bhûta."

At this the Bhaṭṭa consulting his almanac, said- "You can invite the Bhûta on Friday, the 27th of this month."

At this the Ballâḷ said :-"You must be pleased to come to my house on that day."

To this the Bhaṭṭa said :- "You see, it is as if I had come. Because I have much trouble at home, I cannot come. If I am not at home for a single moment the children quarrel and make a great row. Therefore, I cannot come. What am I to come for? Tell me, why am I needed? Who will do you any harm if I am not present? Do just as the Bhûta orders you."

At this, he said :- "Whatever you may say, you must come. Without you I will do nothing."

At that time his nephew, Îśara Ballâḷ, came to see his uncle. He said to himself:- "My uncle has gone a long while ago; what is he doing at the fortune-telling Bhaṭṭa's house? I will go and see."

His uncle said to him:- "How are the buffaloes? They are well; is it not so?"

To this the nephew answered:- "Yes, they are well: however, for this once they have survived. They have got up of themselves, and now they are eating some grass. Therefore, now there is no more need of any medicine or anything else."

At this the uncle said to the nephew:- "Nephew, keep quiet. If had not come to the fortune-teller and had not consulted him, by this time they would have died. What do you know? As I made haste and struck the iron while it was hot, it became effective."

While thus speaking, the sun reached the meridian. At that time a man came to call the fortune-teller to perform worship at the temple. Then he said to them :- "You see, I am now going to the temple, Go you also."

Then both the uncle and the nephew said :-"Sir, now give us leave to go. On the day when I invite the Bhûta I will send for you; you must come to my house accompanying him."

So saying they went to the *budu*. As soon as they reached home they went to the cow-pen, and when they saw the racing-buffaloes eating grass eagerly, they were very glad.

When they came out of the cow-pen, the Ballâḷ's wife asked her husband :- "What, my dear, are you not hungry to-day? The rice and curry have been prepared for a long time. All is now become quite cold. What are you doing? Come and dine, and then go about."

Then he frowned and rebuked her in anger, saying:-"Here,

what did you say? You are wailing because you have finished your cooking? Have you to go anywhere? Have you any business? You see, if the buffaloes in the cow-pen are well, all will be well with us. If they are alive, we have food. What do you know? After the buffaloes got ill, I felt neither hunger nor thirst. All that flew away."

Then the nephew said :- "Aṇṇa Aṇṇa, I am very hungry ; now let us go."

At this both went to the verandah of the house, and there they saw rice served in plates (of brass) and milk in bowls (of brass) and everything ready. They took water in a pot and washed their hands and faces and sat down to take their meals ; and took rice a second time. And having eaten and being filled, they got up and went to the raised platform on the verandah. Then the Ballâḷ called his wife and told her to bring the bag of betel leaves ; and when she had brought it, he opened it and ate betel leaves and betel nut, and reclining on a pillar spat continually. While doing so, he called his nephew and said :- "Behold, you will know after I am dead; because when you came to the house of the fortune-telling Bhaṭṭa, did you ask me - "Aṇṇa, did you consult the fortune? What became manifest ?" Or some such thing? Do you think any disease is cured of itself? You are a wise fellow. İf any one has such nephews, his rice will give place to conjee; there is no doubt of it."

To this the nephew said :- "You see, Aṇṇa, I would have asked ; but on account of hunger I had became nearly insensible, as if saffron powder had been put into my eyes. Even my tongue clave to my palate. Therefore, I did not ask, Now I ask you, tell me : what became manifest in the fortune ?

To this the uncle said :- "You see, you Uṇpaṇṇa, as you ought to be called. You are only a boiled-rice man. What shall I tell you?" So saying he rebuked him.

At this the nephew said :- "Do not be angry with me. It is true I am an ignorant man, a boiled-rice man, because I do not know how to live without eating

To this the uncle said :- "Enough, enough; do not speak much."

So saying he still continued :- "You see, a new Bhûta called Pañjurli has come to this village . It had not come to any place before this ; it has first come to our house and shown its power and influence. It is now ascertained by fortune telling process to be a very powerful Bhûta; and the fortune-telling Bhaṭṭa told me to believe in him. Then I told him that I was willing to believe in him; and asked him how I should do it. Then he told me to cause a *stâna* to be built and to keep a cot in it and offer sacrifices to the Bhûta, and thus believe in him. 'If you believe in him thus' said he, æyour buffaloes will get well this instant, and begin to eat grass. Accordingly, I agreed to what he said and returned. Therefore, I must begin the work of building the *stâna* next Friday. I must call the carpenters and then begin the work. I cannot do all this work without fifteen pagodas. I am, therefore, anxious, not knowing what to do. What do you know of my anxiety?"

So saying he called his sister and said :- "Akka, the produce of our fields in this year is not enough for four months. If the conjee vessels of the bondmen are not filled to the brim their countenances fall. If three cash of the Government money remains unpaid the collector will not leave us. In this year's rainy season we shall not get conjee water to drink. You see your son has no sense. How will he live? How will he conduct the affairs of this *budu*? I cannot understand it"

At this she said :- "You see, brother, do not tell him anything. Let his life be in him, and let him only live before our eyes ; it is enough. Do not you tell him anything. Do as I say; hear me"

At this he left off speaking and went to his work. Then the nephew calling his mother said to her :- "Mother, there are many lumps of cowdung on the grassy plot where the cattle are grazing. I will go and fetch them. When my uncle comes home , if he sees me sitting idle he will abuse me very much. I will do as much as I can."

So saying he took a cowdung basket and a cowdung ladle and went to the grassy plot and filled the basket with the cowdung lumps, and taking it upon his head came home. As he was coming he met his uncle. Then the uncle thought within himself :- "The lad is not idle ; he does as much as he can. In this manner, day by day, he will get wiser and wiser ; what my sister said is true. Henceforth I must not say any thing to him."

Moreover he thought :- "I must look for a site for a *stâna*. I do not know where it should be built. Therefore, I must call a magician and show him the place."

Thinking thus, he quickly took his meal and went to the magician's house. When he went there he saw the magician sitting in his house and talking cheerfully with his relatives who had come to him. Then the Ballâḷ said to him :- "O magician, I come to you on account of some business."

Then the magician, seeing the Ballâḷ, showed him respect and gave him a mat and a low stool and water in a pot and milk in a bowl, and said :- "Drink, sir" and also placed before him betel leaves and betel nut in a brass plate; and after finishing their talk, and after the Ballâḷ had told him everything, the magician accompanied the Ballâḷ to the *budu*. After reaching the *budu*, he ordered a good dinner for him, as if it were the dinner for a feast. So he and the Ballâḷ, having finished dinner, ate the betel-leaves, and then got up and walked round the whole house; and yet they did not find a good site for the *stâna*. Then they went further and looked for a site ; there they found a large milk-banyan tree. When they found it, they thought it to be

a very suitable site for *stâna*.

Then the magician said to the Ballâḷ :- "O Ballâḷ, you cannot find such a fine site if you go in search for it in a thousand districts. Such a banyan tree ought to be in a place where a *stâna* is to be built; without it you ought not to build a *stâna*. In this place everything is convenient; therefore, you must build here."

At this the Ballâḷ said :- "It is not enough if you say you must build here. You must tell me how much space is needed, and bringing the measuring line and rod, you must measure the ground just now.

So saying he brought the line and the rod and all the measuring instruments, and having measured the required space drove stakes into the ground, and making everything ready returned home. The next day, being Friday, when the sun arose and came above the horizon to about a man's height, carpenters came to the Ballâḷ with their axes, ready to fell trees, and stood before him with clasped hands. Then the Ballâḷ said to them, "O carpenters, are you come ? Sit down in the verandah ; I will come shortly."

So saying he ordered a big pot to be filled with water, and taking the water and four *sérs* of jaggery and four sugar-canes and twenty tender cocoanuts with him, the Ballâḷ called the carpenters to him, and went with them to the forest; and seeing good trees asked the carpenters and got them felled at their suggestion. After the trees were felled, the Ballâḷ and the carpenters being exposed to the hot sun became thirsty, and felt as if saffron powder had been put into their eyes, and began to breathe hard. Then the Ballâḷ, giving to each carpenter one tender cocoanut and one pot of water and a quarter *sér* of jaggery, drank as mush as he liked, and said to them :- "O you carpenters, what is this? Our mother's milk which we had sucked while young, even that is burnt up; is it not so? By one day's work

only you are quite exhausted. We have yet to fell down many trees. How will you fell them ? I am anxious about it. What is this? It seems as if you had never before felled trees. I am very much astonished at this. Now you must cut off all the branches of the trees which you have felled, and then you must strip the bark of the trees, and make them four sided to be ready for sawing. The sun is going to set soon. Therefore, make haste and strip the bark soon. To-morrow the sawyers will come. When they come we must make everything ready for them. We must make four posts to stand, and tie cross-pieces on them on which the trees must be laid to be ready for sawing.

Then the carpenters stripped the bark, and made everything nice. In the meantime the sun set and it became dark. Then all of them went out of the forest and took their way home. After they reached the *budu* the Ballâḷ gave to the carpenters their *batta*, which consisted of rice, cocoanuts, salt, tamarind, chillies, curry stuff and onions, and everything else they needed, and ordered them to come earlier on the next day, and sent them away. And then he entered his house and bathed with warm water, took his meals and went to bed. So it was morning, and the carpenters came. Then the Ballâḷ went to the forest with the carpenters and searched for trees, but they did not find any straight suitable trees. Then the carpenters said :- "Sir , you see this is only the edge of the forest. There will not be many trees here. Because this place is near to all the people, they cut down the trees from this place. Therefore we cannot find good trees here. Let us go more to the eastward, there we shall find whatever tree we desire.

To this the Ballâḷ said :- "Yes, yes, let us do so."

So saying they went further and further to the eastward and searched for trees; there they found a tree which was very tall and of great girth. Its circumference was so great that four persons were required to embrace it. Its height was about thirty yards. When the carpenters saw such a big tree, they were

frightened and said :- "O Ballâḷ, we have not seen such a tree anywhere; we have built *maṭhas* and big houses and also temples and shrines. We have cut down very big trees for such purposes. But we have never seen such a big tree anywhere up to this time. When we look at it our heads become dizzy. You must ask a word from some one before felling this tree. This tree ought not to be felled before asking some one.

At this the Ballâḷ was astonished, and he thought of it, and said :- "O carpenters, just now you boasted of your cleverness and said that you had built *maṭhas* and temples and houses and various other buildings. Now you say that this tree is a very big one, and make a great fuss about felling this tree. What is this? People will laugh if they hear that you, sons of carpenters, are afraid of felling down trees. Fell this tree at once. I will take the consequences. Be not afraid, but mind your work."

When the Ballâḷ had said thus, one of the carpenters threw away his axe and began to tremble. At this, the other carpenters were frightened and astonished , and went further and further from him, and said :- "What is this? He is trembling, and his looks frighten us."

At this the Ballâḷ approached him, and as his name was Karaga, he called him thrice:- O Koraga-achari, O Koraga-achari!

To this he did not make any response. When he was quiet and made no response the carpenters became more frightened than before, and said : "Sir do not call him now, he is not conscious. Some Bhûta has possessed him. There seems to be some miracle about this tree. Now, see it will speak through this possessed man."

After this the Bhûta, which and possessed the carpenter, manifested his power and broke a stick and struck his breast and his belly and sides, and biting his lips and teeth uttered such a loud cry as if to make the earth open itself. At this the Ballâḷ and the carpenters were exceedingly frightened and were almost

petrified. Then they said :- " This must be some great Bhûta . He has much power, and yet he does not open his mouth. Is he a dumb Bhûta or what? If he had opened his mouth and told us his purpose, we could have done something."

So saying he asked the man possessed with the devil :- "You must tell me who you are. If you are a demon of truth, if you are a demon of sixteen commands, you must tell us truly who you are. Without doing so, if you strike yourself in this manner, who suffers the pain? What is the use of it? Tell us soon. Why do you give so much trouble to the man whom you have possessed? If you bruise his body and his hands in his manner , how can he live by labour? You ought not to do so. Tell us soon who you are?

When urgently asked thus, the Bhûta said :- "O Ballâḷ, you come with carpenters and intended to cut down this tree which is my habitation. Is it not so? It is well! It is commanded that my friend the Pañjurli Bhûta is to go to every town. I know it. And yet, what your *bûdu* is to you, this tree is to me. Therefore, you must not cut down this tree. You will get another tree elsewhere. If you go a little to the north you will find in a valley a group of blackwood trees[115] and in the midst of it you will find a *kiribun* tree. You will get enough of timber to build a *stâna* out of that tree. Did you not wish to know my name? My name is Kallurti. When the god was born I was born at his right hand. I am not of to-day or yesterday. It is a long while since I have possessed this man. Now, therefore, I will go into my abode. You have also much business. On account of my coming it has stopped. Now I will leave this man. It will be well if you give me something to drink. Then I should be very much pleased with you."

At this the Ballâḷ made a hole in a tender cocoanut which he had kept for himself, and giving it to the maṇ possessed said :- "Now, O Kallurti, take this in my name gladly."

Then the man possessed by the Kallurti took it from him

and drank it at a single draught, and suddenly fell down on the ground and became senseless. After about one *ghalige*[116] he became conscious and asked :- " Sir, what is this? You are standing. Why are you not felling the tree, but standing idle?"

Then the carpenters who were with him, said to him :- What did you do ? Tell us what took place here up to this time."

Then he side :- " I do not know anything ; I only felt as if my head had been turned. I did not know where I was. Therefore, I feel as if I had lost my senses. I feel pain in my whole body. I feel quite tired. I feel quite as if I have been beaten with the fists. I have also pain in the back. I do not know what took place."

Then all the carpenters, who were with him, told him : - " Behold, Kallurti who is residing in this tree came upon you; and Kallurti told us not to fell this tree as he was residing in it. So saying Kallurti left you. You know nothing, is it not so?"

At this he said :- " Then this is a great wonder; I do not know anything; what is the cause of my feeling this pain in my body ? And yet, never mind ; now what shall we do? What work shall we do?"

When he asked this question, the Ballâḷ said :- "O you carpenters, why do you idle away your time ? Now I will have to pay your hire without your doing any work."

At this they were afraid and made haste, and went with him to the north and found the tree in the valley and felled it, and stripped its bark and branches and made it four-sided, and returned home."

In the night, after the meal was over, at the time of going to bed, the Ballâḷ's wife came near his bed and said :- " Behold, by going daily to the forest to fell trees, you have been much burnt by the sun and much reduced. If this continues it will be hard for you. If any one else go instead of you, it would be a good thing. If you are alone, see, this will be your state. How many days more will this work of felling trees last ? For how

man days will you have to go the forest ? When I see your body, my life runs away. How will you get well henceforth? "

When she said thus, her husband said :- " Now, in four days more, the work of felling trees will be over. Then we will cause them to be brought to our house. Then the work will be near the house. If we make the carpenters work near our house it is enough. There will by very little work, and it will be easy for me."

So saying, he, moreover, continued:- "Now go you in, the night is far spent: go to sleep. You must get up early and boil the paddy: go."

So saying, he sent her in, and lay down near the entrance. So it was morning. On that day again he went with the carpenters to the forest and felled trees and returned. And in the same way they felled as many trees as they wanted. One day he went to Polippu and called all the fishermen, and said to one of them :- "How many males are in your house?"

He answered :-"Sir, we are four in our house."

Then he called another, and said :- "O you fisherman, how many males are in your house?"

He answered :-"Sir, we are two."

In this manner the Ballâḷ called a man from each house, and ordered all of them, and said :- "O you fishermen, hear each one of you: trees have been felled in the forests for the purpose of building a *stâna* for the Ballâḷ's *budu*. All these trees should be brought to the *budu*; because the day is fixed for building the *stâna* and for raising the upper storey, therefore the work is stopped. Therefore, tomorrow, all of you must come together; one or two hundred of you must join together and bring the trees to my house. The man who does not come will be fined. And if he does not pay the fine, I will see that nobody gives him *chunam* or fire."

When he had thus frightened them, all of them said :-

"Sir, do we tell lies to our lord? We walk as it is agreeable to the god and this earth. We are not such rascals. Had we been such, how should we have survived? We who have to go on the sea and catch fish and bring them and sell them, going from house to house; in this way we have to live, we who are such will never tell you lies. If we do not go out and bring all your trees tomorrow morning, you may drive us out of this town."

Having said this, they obtained permission to depart and went their way. The next day the headman of the fishermen called all the fishermen, and went with them to the forest, and tied ropes to the trees, and dragging them and carrying them on the shoulders, brought them to the Ballâḷ's *budu*.

Then the Ballâḷ, seeing the fishermen, said to them:- "O you fishermen, when you go home tell me and go: do not go without telling me."

At this they said :-"When we are going we will tell you."

So saying they went their way. The trees were such that those who saw them said :- "Whence are these trees! Such trees are not found by any one."

Afterwards the sawyers were called and the work was given to them on contract. And they were told to do the work quickly and finish it in fifteen days. So they came on the fixed day and said to the Ballâḷ:- "O Ballâḷ, we have not spoiled any bit of your timber, but we have done our work so that there is no crookedness nor flaw in it. Now call some one of your men and measure everything and calculate the money that is due to us, and settle our accounts. Give us what is due to us."

When they said this the Ballâḷ brought the measuring rod and measured all the plank, sand cast up accounts, and counted the money and gave them their due. He also gave them presents and sent them away. Afterwards he called the carpenters and made them prepare posts and the struts of the posts and their pedestals and the joints and the wooden cornices and the wall-

plates and the beams and the ridge-pole and the rafters and the ceiling planks. After he got all these things prepared he got the wall-plates fixed into the forked-pieces lenghtways, and then got the joists and the cornice fitted into the square, and also got the planks joined; and afterwards he got the scantling raised and got the earth-work and plastering work all done within. After these things were done, he got a cot prepared for Punjurli Bhûta, and got a wooden railing on three sides of it and got it pained. Then he sent iron to the black-smith's workshop and got a trident prepared with a chain and small jingling bells attached to the three points of it, and also got a sword and goglets and stool and bangles and shield and chain with tiger's nails in it and all other necessary ornaments prepared. After all these things were prepared the Ballâḷ went to the fortune-telling Bhaṭṭa's house. When he went he found the Bhaṭṭa sitting in the verandah and telling fortunes. Then the Ballâḷ seeing the Bhaṭṭa clasped his hands and saluted him. Then the fortune-telling Bhaṭṭa said : "Let some one spread a mat for the Ballâḷ that he may sit."

Then some one who was near brought a mat and spread it there. The Ballâḷ sent upon it. After some time, when the fortune ûtelling business was over, the Bhaṭṭa asked the Ballâḷ "On what business did you come here, O Ballâḷ? You come very rarely here. It is a long time since I saw you last."

At this the Ballâḷ said :- "O Bhaṭṭa, I came to visit you; according to your fortune-telling on that day my racing-buffaloes survived. If not, they would have certainly died. Now I have got a *stâna* built; and a cot and other ornaments for Pañjurli Bhûta are all ready. Now you must find out the auspicious day, and tell me on what day we should establish Pañjurli Bhûta, and dedicate the *stâna* to him. For this purpose I am come to you."

At this the Bhaṭṭa said :- " Well, yes, I will think of it and tell you the auspicious day."

So saying, with the help of the *kauṛís* and his almanack he found an auspicious day and said : - "O Ballâḷ, there is not any

auspicious day in this month. But there is one in the next month. The Friday, the 11th of the next month, is the day on which you can dedicate the *stâna* to the Bhûta. That day is very auspicious. Therefore be prepared to do this on that very day."

So said the fortune-telling Bhaṭṭa. At this the Ballâḷ said :- "Sir, you must come and establish the Pañjurli Bhûta. There is no one so able as yourself ; therefore it must be done by yourself. And I do not know what things are necessary for the sacrifices on that day. You must tell them also to me plainly."

At this the Bhaṭṭa said :-" You say that I must come, but I have much business ; what shall I do ?"

To this the Ballâḷ said :- " No, that won't do ; you must come yourself."

When he urged in this manner the Bhaṭṭa said :- "Well, I will come; what can I do when you are so urgent ? I cannot deny you. Therefore I will come. And I will tell you what things are necessary on that day. Twelve *sérs* of rice and twelve bundles of betel-leaves, forty-eight betel-nuts, twelve bunches of the flowers of the Areca-nut tree, forty-eight kinds of parasitic plants, a bundle of firewood of the jack-tree, ninety-six tender cocoanuts, ninety-six ripe cocoanuts, forty-eight grains of rice and forty-eight *sérs* of baked rice, forty-eight *sérs* of beaten rice, ninety-six *sérs* of jaggery, twelve dried cocoanuts, one hundred plaintain-leaves, one hundred ripe plantains, twelve *sérs* of *ghi*, forty-eight *sérs* of oil, and three *sérs* of butter; you must procure all these and then find out a good man to represent the Bhûta. Let all these things be procured; and on that day send for me early in the morning; and I will come to you. And what else can I do ?"

At this the Ballâḷ said :- " So then I will send a man to fetch you; you must come with him. And I do not know anything. Please do what I ask that people may say that everything was well done, and that I did it. Whatever I have to spend on that account, let it be spent, I do not care".

Saying this, with clasped hands, he said moreover :- "Now I am going, please give me leave to go."

At this the Bhaṭṭa said :- " Well then, go. You have much business; you have to do everything single-handed.

So saying he sent him away. He came to his *budu*, took his midday meal, and sitting in the verandah, called his sister, saying :- "Akka, where are you? What are you doing? Come here for a moment. I have something to say to you".

At this she came and said :- " What is the matter? What can be your business with me? My place is a corner in the kitchen; of what use am I, an old woman ?"

At this the brother said :- " Akka, are you not to me like a mother? I think that my mother is not dead. You are my mother. Now, I went to the fortune-telling Bhaṭṭa's house, and asked of him the day when the *stâna* is to be dedicated to the Bhûta."

At this she asked :- " Brother, when is that day ? And how many days hence?"

He replied : " It will not be in this month, it will be the eleventh day of the next month. The Bhaṭṭa said that it is a very auspicious day; I must send for him on that day. I have done so much work. To-morrow get paddy boiled and two *muras* of rice prepared. To-morrow I will go and bring all the things required for the purpose."

Early in the morning he got up and went to the garden of the Kunbis and going from house to house, he got from thence, plantain-leaves, and bunches of plantains, and the tender rinds of the plantain-trees, and grey and red and white pumpkins, and vegetables of various kinds, and caused them to be carried by servants and sent them to his house. And then went to his garden and called the pujari and told him :- "O Pujàri, go and get a hundred ripe cocoanuts form the cocoanut trees."

Days went on, and the day to dedicate the *stâna* came near. On that day he got up early and went in search of a man to

represent the Bhûta. He was not in the house : he asked the inmates of the house where he was gone. Then they replied that on the previous day he had gone to their neighbour's to represent the Bhûta on account of *tambila* which took place there; and that he had not returned, but would soon return. So saying they requested him to wait for him for some time. As they were yet speaking he came to his house. Then the Ballâḷ seeing him said :- "O devil-dancer, to-day in our *budu* a *stâna* is to be dedicated to a new Bhûta Pañjurli. I have asked for the auspicious day, and to-day is the day. Therefore you must come to represent the Bhûta and dance. You must come in the evening and be ready. All our neighbours will come at that time. You must come soon. Otherwise there will be delay on your account. Take care; you must come. Now I am going."

So saying he came to his *budu* and quickly took his meal, and went to the fortune-telling Bhaṭṭa's house; and, sitting in the verandah, called :- "O Bhaṭṭa, O Bhaṭṭa, what are you doing? Please come out. I have come on business."

When he thus called him he came out and saw the Ballâḷ sitting in the verandah. Seeing him. He said :- "O! are you come?"

So saying he gave him a mat and low stool and water to drink jaggery to eat, and said :- "Drink water, and eat jaggery."

So saying he shewed him respect, and then sat down. Then the Ballâḷ said :- "O Bhaṭṭa, it is very late now; I have come to call you. Is this not the day you mentioned to dedicate the *stâna*? I have come to call you for that purpose. I came myself lest you should be unwilling to come if I sent a man. Now make haste ; it is getting late. Get ready soon ; let us go."

To this the Bhaṭṭa consented and made, haste and taking an almanack accompanied the Ballâḷ. So they came to the *budu*. And the Ballâḷ took the fortune-teller to the place where the new *stâna* had been built, and shewed him everything, and asked :- " Is this beautiful ?"

To this he replied :- "O Ballâḷ there is nothing equal to your fortune. You are a very good man. To the good all things become good. Now, then, let us make everything ready. The sun is beginning to set."

So saying he got the *stâna* cleansed. And the Bhaṭṭa lit a fire for a sacrifice with fire-wood from the jack-tree; and gave oblations to the Bhûta of *ghi*, and gave sacrifices according to a certain number. As the sacrifices were over, the sun set; than the devil-dancer also came. Then the Bhatta sitting before the fire took tender cocoanuts and ripe cocoanuts, and beaten rice and baked rice, and honey, and *ghi*, and butter, and curds, and milk, and prepared *pañchâmṛita*; and then the Bhaṭṭa took the sandal-stone and rubbed sandal-wood upon it and prepared sandal. Then the Bhaṭṭa called the Ballâḷ and told him:- " Now, take the devil-dancer yourself to the tank, and let him bathe there and come."

So saying he sent them; and before they returned he made everything ready in the *stâna*. And then they came and entered the *stâna* and came and stood before the sacrificial fire. Then the Bhaṭṭa said :- "Now, be not dilatory. Give the devil-dancer the flowers of the areca-nut tree and some grains of rice; and let him stand in front of us. Give him the sword and the bell."

Having done so, all of them prayed :- "O lord, if you are Pañjurli Bhûta of a truth, let it become known to us in this way."

So saying all of them at once threw rice upon the devil-dancer. Then the music was played. Suddenly the devil-dancer began to tremble and cried out with a loud voice and ran round the *stâna*, and ran to the tank and bathed again, and came back and took the sword, and began to pierce his belly with it. Then the Baragas, who had come together in the *stâna*, took away the sword from the hands of the devil-dancer, and prayed thus :- "O lord Pañjurli, if you are of truth, now you must open your mouth and speak to us. We have taken much pains to believe in you. Now you must be pleased with us and take the sacrifices which

we offer, and order us and save us.

At this Pañjurli said thus :- "O Ballâḷ, I came down from the sky, yet I had no ladder to do it. Do you hear me ? I am he that came down without a ladder. Great magicians tried for seven days and seven nights to catch me ; and yet they could not catch me ; but I am come here. Now I must go about to the great towns and see renowned places and seek for a habitation. I am come to help the men of this world. Take courage. Do not be afraid. I am very much pleased with the sacrifices which you have offered. And yet you must henceforth give me two *tambilas* every year. If you fail in this, I will give you trouble. Then you must not complain of me. Now I am very glad that I have first drunk milk in your house. In future I will help you, so that no sickness or disease attack your children or your cattle. Now bring me food ; the devil-dancer is getting very tired. I must leave him. I have recently come here ; I must not give much trouble. Bring me all sorts of cakes and puddings and milk, and I will take my food.

At this the Ballâḷ said :- "O Baragas, Pañjurli has spoken well. He is a demon of truth. Bring him the food that he has asked. Let him take it".

All the Baragas, hearing these words, brought food to Pañjurli Bhûta, Pañjurli when he was about to take the food, asked the Ballâḷ :- "O Ballâḷ, shall I take food?"

To this the Ballâḷ answered :- "Yes, you may take. All is yours. It is also yours to save us all."

After the Ballâḷ had said thus, he took the food, and said :- "O Ballâḷ, how is the *trisula* which you have got prepared for me ? I wish to see it ; bring it here before me."

Then they brought the *triśula* to Pañjurli Bhûta, and gave it to him. Then Pañjurli took the *triśula* in one his fingers, and said :- "All of you see this; now, though this *triśula* is so big, it is big only to you but it is not so to me. To me this is as a straw. It is not big in my eyes. What you have got prepared for me is very

beautiful. And now I must see all the other ornaments which you have prepared for me."

At this they brought the mask which they had prepared for Pañjurli, and gave it to him. He saw the mask and was quite delighted with it, and, putting it on his face, trembled and cried out in a loud voice, and said :- "You see, this mask which you have prepared for me is very beautiful".

And so the goglets were brought. In this Männer they did everything ; and the Bhûta enjoyed the feast, and having finished the dedication, the assembly dispersed.

NOTES

1. The cover having been partially eaten by rats, I was obliged to have the volume rebound.
2. i.,e. the illustructions.
3. The numbers refer to MS. Leaf numbers
4. I follow the MS. strictly through out.
5. This seems however, to be part of the preceding story and the versified version is followed by one in prose.
6. No rendering at all is given of this short tale.
7. "Statement No 2 showing the particulars of expenditure under the South Canara District for the official year 1880-81". This paper is superscribed in pencil in a German hand "Burnell's Bhuten." I have had it now inserted in a pocket in the new binding.
8. That is doubtless "Joh Hesse"
9. And again by myself :- "Look this up and see if it can be made into a paper in connection with Burnll's MSS of Tuḷu incantations "R.C.T. -7-11-84."
10. Two illustrations.
11. Männer Tuḷu-English Disct p iii
12. Hunter Gazetter of India says s. c. by 1222 in 1851 and s.c. South Kanara by 180,000(i) Caldwell, Dravidian Grammar p 35 estiamted it at 300,000 in 1875.
13. Dravidian Grammar pp.35 36
14. I may as well note that this distinguished writer's History of Tinnevelly 1881 is, from its scope, useless for the present purpose
15. The Holeyas (scavengers) frequently appear in Burnell's pages
16. Almost every Madras Manual may be looked up with profit for this purpose.
17. A man of the servile caste. Tuḷu Dict. s.v. But see Caldwell Dravidian Grammer p 547
18. Billavar = Shannan = toddy-drawer. Kitts, Compendium of castes.
19. The Baṇt, Baṇti and Baṇṭa of these texts appear to mean a man of the Balija or trading caste. See Kitts Compendium of Castes.
20. Flowers are used in adorning the god, and sandalwood rubbed on a flat stone and formed into a paste is applied to it. The paste and the

flowers are afterwards considered to be sacred and given to the worshippers, who reverently put them on their heads. The whole, flowers and paste, are called prasâda.

21. With the flowers of the areca palm according to Mr. Männer.
22. This is practically text No. 5 in the MSS.
23. This is the 'Brâhmaṇ'.
24. Work on astrology.
25. i.e., Dr. Burnell and the rev. Joh Hesse.
26. See ante, p 2.
27. It is not worthwhile to give the whole of the notes as the "description" was clearly made up from them.
28. B. means Burnell : C. means the Commentary.
29. Burnell was writing in 1872
30. Author of a Tuḷu Grammer published in 1872
31. This consists of a text and almost literal translation of a story related by an old Tuḷu Brâhmaṇ in 1886.
32. Mr. Männer notes that Jumâdi is a Bhûta much feared and worshipped in every house. This song is recited by the dancer at a koḷa i.e., a festival in honour of Bhûtas held at the expense either of a single family or of a whole community.
33. As per Burnell's note on leaf 10 of MS.
34. Leaf I is the fly-leaf .
35. So in title but Pañjurli in the text.
36. Leaf 9 is blank.
37. Leaf 18 is blank
38. The story is after this continued as the song of Koṭi and Channayya.
39. i.e., in the chimney.
40. (This is an agricultural ceremony, and consists in racing with buffaloes and bullocks in a rice-field for luck - Ed)
41. i.e., the Ballâḷ.
42. (A measure of grain containing from 40 to 60 *sers*-Ed)
43. From this point the story is continued in prose.
44. i.e., the Sun.
45. There is a play on the name "Chandagidi" here. Gidi means an eagle or hawk. See below in the text - Ed)
46. (An inscribed stone. A stone with an ancient inscription on it - Ed).
47. Some ground sandle-wood and some flowers as a mark of his favour.\

48. As a mark of great surprise.
49. i.e., the antagonist.
50. ?
51. i.e., tiger-cage.
52. i.e., master.
53. Half a *ser*.
54. Ashes used by Saiva ascetics for smearing their bodies.
55. ?
56. (Part of the transliterated text has been lost and it ends abruptly here-Ed)
57. (For Bijanagar apparently-Ed)
58. One gavuda = 12 miles
59. (Or Wittal-Ed) / Viṭla
60. Horoscope.
61. (i.e., King Dharma - Ed)
62. "Three villages'' is the name of a place between the Verkadi temple and Ittal Magne.
63. (This part does not appear in Mr. Männer's version-Ed)
64. A village of a thousand people i.e., houses.
65. A street occupied by workers in bell-metal
66. A large paddy field.
67. Four kondes = one *ser*.
68. = japmala, a rosary necklac.
69. = Madader.
70. A small temple.
71. A person employed to rub on oil.
72. Gavud = 12 miles.
73. This is a version of the long story given in Vol.XXIII p. 35 ff.
74. One of the serpents.
75. Turmeric flour.
76. A hot iron ball.
77. The name of a caste.
78. Pouring water on the bride's and bridegroom's hands.
79. Owing to her pregnancy.
80. Putting the end of the cloth on the left side.
81. Which they may not have in a revwl for the ears.

82. i.e., when we come into the world from our mother's womb.
83. Always described as "Basurur Pannu Kotture" in the text.
84. By berries are have intended men.
85. For "lie" read the æriddle' of folktale and legend.
86. There is apparently a hiatus here in the text.
87. A public school house.
88. i.e., fourteen elephants.
89. i.e., there is no difference between us.
90. Two cubits = 1 kol.
91. One *kalase* = 14 *sers*.
92. It is usual for Bhûtas to have a particular stone attached to them.
93. Leaves 237, 238 and 239 are blank
94. The native artist in illustrating him, however, calls him Foolish Jumadi -Ed.
95. A gap in the legend here - Ed.
96. (That is, apparently, Bhatta-Ed)
97. This statue of Gummada is about 56 feet in height.
98. A place in Mysore.
99. Or in the peacock grove.
100. This has reference to the great statue of Gomatesvara at Sravana Belgola. It is 56 ű ft high. See ente vol II p 129 ff.
101. Worship of the god Ananta
102. A cane with black spots.
103. This is a variant of the stories of Koṭi and Channayya already given in this series. It is quite as quaint as those that have gone before. Mr. Männer in writing to me under date. Mangalore, 7th June 1886, says :- "The other version of the Beiderlu (Koṭi and Channayya) story. I think it rather a fiction, but if you wish to have it, too, I will get you a copy of it." R.C.T.
104. A thick gruel-like preparation made of cocoanut juice, jaggery, rice and pulse.
105. i.e., those who had not taken their meal at the first time.
106. i.e., those who were employed in serving their guests, etc.
107. i.e., many of my relations and friends.
108. This game is played as follows :- A small circle is described on the ground and cashew nuts are put down by the boys, each putting down a certain number. The players strike at the nuts from a certain distance

with a flat piece of stone. When a player succeeds in driving the nuts out of the circle he wins them. If one fails to hit the nuts, the next boy strikes, and if he hits, he is allowed to strike till he fails in hitting one. Every player has the right of striking at the nuts till he fails in hitting. So one by one strikes at them, and when all are driven out and the circle is cleared, the players put down the nuts again.

109. The nuts which are placed within the circle are called *pichis*.
110. The flat piece of stone is called *palle*.
111. The allusion is that arrack distilled from toddy is said to cure people of indigestion and many other disease. Arrack is drunk by Bants and other Sûdras.
112. The areca-nut spathe is used for making various sorts of hats or coverings for the head, which are worn by all classes of Sûdras.
113. Two versions of this important Bhûta legend have already been given. This is the completest version and contains many remarkable passages- R. C. T.
114. i.e., a boiled-rice man, that is, one who is good for nothing but eating.
115. Valica laccifera.
116. i. e., about twenty-four minutes.

APPENDICES

APPENDIX 1

DEMONOLATRY IN SOUTHERN INDIA PUBLISHED IN THE INDIAN EVANGELICAL REVIEW

Rt. Rev. R. Caldwell, D.D., LL.D.
Bishop, Tinnevelly

It is not in Tinnevelly only, nor in Southern India only, that demons, devils or evil spirits are regarded with superstitious fear. All over India, there are traces of that belief in devils and dread of the evils they inflict, which in some districts developed into systematic devil-worship. This worship of devils is found in all the forest and mountain fastnesses in Central India, and also amongst the ruder and poorer classes as well as amongst a portion of the middle classes in all the southern districts, especially in the districts south of Trichinopoly, i.e., in Madura and Tinnevelly on the eastern, and in Travancore on the western side of the Ghats; and it has also made its appearance in Ceylon even amongst the Buddhists, whether probably it was carried from Tinnevelly. Tinnevelly was so much the home of demon-worship at one time, that it came to be regarded by Europeans as one of the special peculiarities of the district; but it can no longer claim this unenviable distinction, for, owing to the spread of Christianity and education, most of the people in Tinnevelly are now ashamed of their old demonism, and the wild orgies of devil-worship may almost be regarded as thing sof the past. They prevalence of this fear of demons throughout India and its cause, are thus stated by Sir Monier Williams. The universal prevalence of the worship of tutelary deities, among the great mass of the population of India, is the result of the perpetual read of evil demons – a dread which haunts Hindus of all ranks and

stations, from the highest to the lowest, with the exception of those fortunate person, whom a European education has delivered from the dominion of superstitious ideas. In fact, a belief in every kind of demoniacal influence has always been, from the earliest times, an essential ingredient in Hindu religious thought. The idea, probably, had its origin in the supposed peopling of the air by spiritual beings, the personifications or companions of storm and tempest. Certainly no one who has ever been brought into close contact with the Hindus in their own country, can doubt the fact that the worship of at least ninety percent of the people o India, in the present day is a worship of fear. Not that the existence of good deities, presided over by one Supreme Being, is doubted; but that these deities are believed to be too absolutely good to need propitiation; just as, in ancient histories of the Slave races, we are told that they believed in a white and a black god, but paid adoration to the last alone, having, as they supposed, noting to apprehend from the beneficence of the first, or white divinity. The simple truth is, that evil of all kinds, difficulties, dangers and disasters, famines, diseases, pestilences and death, are thought, by an ordinary Hindu, to proceed from demons, or more properly speaking, from devils and from devils alone. These malignant beings are held to possess varying degrees of rank, power and malevolence. some aim at destroying the entire world, and threaten the sovereignty of the gods themselves. Others delight in killing men, women and children, out of a mere thirst from human blood. Others, again take a mere mischievous pleasure in tormenting, or reveal in the infliction of sickness, injury and misfortune. All make it their business to mar or impede the progress of good works and useful undertakings.

The writer, in describing the prevalence of this system, might have gone further and have shown how the system, locally called Shamanism, prevailed all over Upper Asia and on the South-western confines of Chine, according to the testimony of Russian travellers and of Marco Polo, prior to the dissemination o Buddhism and Mohammedanism in those regions.

Classification of Demons

The demons worshipped in Southern India are of two kinds. There are semi-divine and semi-diabolical beings, and there are also devils properly so called.

Of the first kind, some are male divinities, some female; and the latter are always the most mischievous and the most dreaded. They are all of Saiva parentage, the males being mostly manifestations of Siva in his horrific character as destroyer, patron of demons, and dancer in the burning ground, the females being manifestations of Siva's wife in her horrific character as Kálí or Durgá. In her benevolent character she is called Umá, Satí or Párvatí. The most popular male divinity of this class in Southern India is called, in Tamil, Aiyanár, whose chief peculiarity is, that his temple is surrounded by pottery-horses, some of them of great size, on which he is supposed to ride about the country at night. He is Hari-Hara-Putra of the Brahmans, i.e., the son of Siva and of Vishnu in the form of a female. He has to be propitiated and kept in good humour by bloody sacrifices, like all the rest of the beings of this class, male and female; but otherwise he is quite inclined to make himself useful. He is guardian of agriculture and of boundaries, and the most important temple, dedicated to his honour, that I have seen, is at the boundary between Tinnevelly and Travancore, viz., at the entrance of one of the passes from Tinnevelly. The place is called after him *Aryan-kávu* (the Aryan's guard). He is one the of preceptors of the Gods, and, as such is called *Ayanár* an honorific name for teacher, and also *Aryan* (the noble).

One of Aiyarnár's most common names in the South is Sáttá, properly Sástá (the teacher), a term identical with Sastri. This semi-divinity is little-if at all – known in the North; but the female divinities of this class are recognised, feared and worshipped in every part of India. They are called village divinities, and village goddesses, but chiefly "Mothers", though especially unmotherly in character. The name used in Tamil is *amman*, a word which is derived from the Sanskrit *ambá* (mother), and this is regarded as ore honorific and

endearing than the ordinary words for "Mother". Perhaps there is no village in the South – certainly none of any respectability – which is without its *amman-kovil* (temple to the *Amman*), and as all these *Ammans* are supposed to be forms of Káli or Durgá, Siva's wife, they occupy a much more dignified position than the ordinary devils. Their worship is performed by a particular class of Sudra priests, called *Pandárams.* They always have temples erected to them outside the limits of the great temple and outside the village boundaries, where, as the devils have ordinarily no protection from the weather, but are worshipped under trees o in the open, with only a rude altar or obelisk of earth daubed with red ochre or whitewash or both, to mark the place which they supposed to haunt. They are worshipped also, not by a particular order of priests, but by any votary, male or female.

Notwithstanding the superior dignity attributed to the *Ammans*, I question whether they are not, after all, more diabolical than the professed devils. Cholera and smallpox, the most dreadful of all pestilences, are inflicted by them alone; and what is specially extraordinary is, that small-pox is invariably called by the common people "the sport of the *Amman*". When a person is stricken by small-pox the expression the people use is "the *Amman* is taking her pastime over him". The technical word for small-pox, vaisuri, is heard in dispensaries, but rarely in the houses of the people. *Mári-Amman* is the special title of the cholera goddess, and *mári* means death personified. Measles are called "the little *Amman*". There is no difference between the *Ammans* and the devils in regard to their appetite for blood. They all alike delight in bloody sacrifices, and all alike require frantic dances to be performed in their honour, especially in times of pestilence. The only difference, indeed, that can perceive between the *Ammans* and thę devils, consists in this, that the *Ammans* are never supposed to take up their abode in the bodies and minds of their worshippers. What is called demoniacal possession, the confined to devils properly so called.

The devils or demons, properly so called, are supposed to have

a human, not a semi-divine origin. They are called *Bhutas, Pisáchas* and *Peys;* but though the two former names are Sanskrit, and the last, *Pey,* may be suspected to be a corruption of the Saskrit *preta,* a corpse, which also sometimes means of ghost, the proper names of the devils are never Sanskrit, and the worship of these local devils, though tolerated and even encouraged byt h Brahmans, was not brought to the South by them, but was probably the religion of the aborigines long before the arrival of the Brahmans, or even before the arrival of their Dravidian predecessors. The element of demonology, which is contained in the Puranic system, appears to have been borrowed from this old Dravidian superstition. The Buddhists of Ceylon most probably borrowed their demonolatry from the Dravidians of the Old Pandya kingdom; if so, it cannot be unreasonable to suppose that it was from the same, or a similar source, that the Brahmans borrowed the demoniacal element contained in their religion.

It appears to me, that an element of demonism, ready to receive further development, may be traced even in the *Aitareya Bráhmana* of the Rig-veda, in connection with the character attributed, and the worship offered, to Rudra, afterwards identified with Siva. I apprehend that we have a mythical record of the adoption of the aboriginal demonolatry into the brahmanical system, and of the object in view in this alliance, in the Puṛanic story of the sacrifice of Daksha. According to that story, Siva (i.e. Saiva Brahamanism) found himself unable to subdue the old elementary divinities, and to secure to himself the exclusive homage, at which he aimed, till he called in the aid of the demons (i.e. the demonolatry of the aborigines), and put himself at their head in the person of his *pro-re-natus* son, Virabhadra.

The majority of the devils are supposed to have been, originally, human beings; and the class of persons, most frequently supposed to have been transformed into devils, are those who had met with a sudden or violent death, especially if they had made themselves dreaded in their lifetime. Devils may, in consequence, be either male

or female, of low or high caste, of Hindu or foreign lineage. Their character and mode of life seem to be little, if at all, modified by differences of this nature. All are powerful, malicious and interfering, and all are desirous of bloody sacrifices and frantic dances. The only differences apparent are in the structure of the altar or image built to their honour; the insignia worn by their priests; the minutiae of the ceremonies observed in their worship; the preference of the sacrifice of the goat by one, a hog by another, and a cock by a third, or in the addition of libations of ardent spirits for which some low caste demons stipulate. As for their abode, the majority of the devils are supposed to dwell in tree; some wander to and fro, and go up and down, in uninhabited wastes; some inhabit old wells; and some skulk in shady retreats. Sometimes they take up their abode in the rude altars erected to their honour, or in houses. Some inhabit palmyra palms, the leaves of which have never been cut. Nightmare is always supposed to be caused by a demon. A demon seats himself on the chest of the sleeping person and endeavours to suffocate him.

Possession

It often happens that a devil will take a fancy to dispossess the soul and inhabit the body of one of his votaries, in which case the personal consciousness of the possessed party ceases, and the screaming, gesticulating and pythonizing are supposed to be the demon's acts. Every malady, however trivial, is supposed, by the more superstitious, to be inflicted by a devil, and a sacrifice is necessary for its removal; but the unusual severity or continuance of any disease, or the appearance of symptoms, which are not recorded in the physician's Sastra, are proofs of possession, of which no demonolator can entertain any dbout. The medical science of so rude a people not being very extensive, cases of unquestioned possession are of frequent occurrence. When a woman is heard to laugh and weep alternately without any adequate cause, or to shriek and look wild when no snake or wild beast can be perceived, what demonolator can suppose

anything but a devil to be the cause of the mischief? The native doctor, himself a demonolator, is sent for and requested to give his advice. He brings his library with him (he can't read, but it is all safe in his memory), his "complete seiecne of medicine, in one hundred stanzas, as revealed by the sage Agastya to his disciple, Pulastya;" but in vain he recites his prescriptions, in vain he coins hard words. As no description of hysterical complaints is contained in his authorities, what can he do but decide that a devil has taken possession of the woman and recommend that a sacrifice be offered to him forthwith, with a cloth and a white fowl to the doctor? Sometimes the possession takes the shape of a stroke of the sun, epilepsy or catalepsy, a sudden fright, mania or the vertigo and stupor caused by an overflow of bile; but any ordinary disease, when it seems incurable and the patient begins to waste away, is pronounced a possession.

Sometimes the friends are not desirous of expelling the evil sprit all at once, but send for music, get up a devil dance, and call upon the demon to prophesy. This is particularly the case when some member of the family has long been sick, and they are anxious to know what is to be the result of the sickness, and are wishing and waiting for a demon's visit. If they desire to expel the devil, there is no lack of moving ceremonies and powerful incantations, each of which has been tried and found successful innumerable times. If the devil should prove an obstinate one, and refuse to leave, charm they never so wisely, his retreat may generally be hastened by the vigorous application of a slipper or a broom to the shoulders of the possessed person, the operator taking care to assist the cure by reviling him in the most scurrilous language he can think of. After a time, the demoniac loses his downcast, sullen look. He begins to get angry and to writhe about under the slippering and at length cries out :- "I go, I go". They then ask him his name and why he came there. He tells them he is such and such a devil, whom they have tells them he is such and such a devil, whom they have neglected over so long, and he wants and offering; or he calls himself by the name of some deceased relative,

who, as they now for the first time learn, has become a demon. As soon as the demon consents to leave, the beating cases; and not unfrequently, immediate preparations are made for a sacrifice, as a compensation to his feelings for the ignominy of the exorcism. The possessed person now awakes as from a sleep, and appears to have no knowledge of anything that has happened.

These possessions are not restricted to professed adherents of the Hindu religion. I have met with many cases amongst new Christians and a few amongst Christians of longer stading. Diseases of the brain and the nervous system, especially attacks of hysteria, are attended by so many extraordinary and alarming symptoms, that it is not unnatural that simple minded people should adopt the idea of their Hindu neighbours and attribute the complaint to some demoniacal influence. Under this idea, the catechist or the native pastor is sent for, or even the European missionary, to pray over the person supposed to be possessed, and thus, to exercise the demon. If the case is really one of hysteria, all this sympathy, of course, only aggravates the symptoms of the complaint. Whenever my advice has been sought, I have invariably found that no hysterical possession could stand before the treatment I recommended. The devil always fled before a turpentine enema!

I do not contend that real demoniacal possession never occurs where principles of evil rule almost without opposition; and where belief in the reality and frequency of possession is so universal, it is natural to suppose that there must be some foundation for that belief. Popular beliefs generally include a fact of some kind. My mind is open to receive evidence on the subject; and considering the number of astonishing cases that almost every native says he has been told of by those who have seen them, I had hoped some day to witness something of the kind myself. But I have never yet had an opportunity of being present where symptoms that seemed to me to be incapable of being explained by natural causes, were exhibited, though I have sought for such an opportunity for nearly fifty years, the greater part

of the time residing in a devil-worshipping community; and this has been the experience, so far as I have heard, of all English and American missionaries.

The demons especially show their power in cases of possession; but they are frequently contented with inflicting minor injuries. Not only the failure of rain, or a blight falling on the crops, but even the accidents and diseases which befall cattle, and trivial losses in trade are considered instances of a devil's malevolence. Sometimes, again, demons are content with frightening the timid, without doing any real harm. People hear a strange noise at night, and immediately they see a devil making his escape in the shape of a dog as large as a hyena, or a cat with eyes like two lamps. In the dusk of the evening, devils have been observed in burial or burning grounds, assuming various grotesque shapes one after another; and, at night, when their vagaries have freest scope, they are often known to ride across the country on invisible horses, or glide over marshy lands in the shape of a wandering, flickering light. In all their journeyings, they move along without touching the ground, their elevation above the ground being proportioned to their rank and importance. I have known a village deserted, and the people afraid even to remove the materials of their houses, in consequence of the terror caused by stones being thrown on their roofs at night by invisible hands. Demons more malicious still have sometimes been known, under cover of the night, to insert combustible materials under the eaves of thatched roofs. Even in the day-time, about the close of the hot season, when the winds fail, they may often be seen carrying along in the shape of a whirlwind of dust, catching up and whisking about in their fierce play every dry stick and leaf that happens to lie in their path. This whirlwind is called "the devils' car". In short, the demons do much evil, but no good. They often cause terror, but never bestow benefits, or evince any affection for their votaries. They must be placated by sacrifice, because they so mischievous; but there is no use in supplicating their favour. If, in any case the hope of obtaining a benefit seem to be their votary's

motives in worshipping them, further inquiry proves that it is under the supposition that the demon's malignity stands in the way of what would, otherwise, be obtained as a matter of course.

There are two particulars connected with devil worship, both of which are essential features of the system, viz, devil-dancing and the offering of bloody sacrifices; and to these I shall now refer.

Devil – Dancing

When it is determined to offer a sacrifice to a devil, a person is appointed to act the part of priest. Devil-worship is not, like the worship of the deities – whether supreme or subordinate – whether merciful or sanguinary – appropriated to a particular order for men, but may be performed by any one who chooses. The officiating priest is styled a 'devil-dancer'. Usually 'the head man', or one of the principal men, of the village officiates; but sometimes, the duty is voluntarily undertaken by some devotee, male or female, who wishes to gain notoriety, or in whom the sight of the preparations has excited a sudden zeal. The officiating priest, whoever he may happen to be, is dressed for the occasion in the vestments and ornaments appropriate to the particular devil worshipped. The object in view in donning the demon's insignia is to strike terror into the imagination of the beholders. But the parti-coloured dress and grotesqeu ornaments, the cap and trident and jingling bells of the performer, bear so close a resemblance to the usual adjuncts of a pantomime, that a European would find it difficult to look grave. The musical instruments, or rather the instruments of noise, chiefly used in the devil-dance, are the tomtom, or ordinary Indian drum, and the horn, with occasionally the addition of the clarionet when the parties can afford it. But the favourite instrument, because the noisiest, is that which is called 'the bow'. A series of bells of various sizes is fastened to the frame of a gigantic bow; the strings are tightened so as to emit a musical note when struck, and the bow rests on a large empty brazen pot. The instrument is played on by a plectrum and several musicians join in the performance. One

strikes the string of the bow with the plectrum, another produces the bass by string the brazen pot with his hand, and the third keeps time and improves the harmony by a pair of cymbals, As each musician kindles in his work and strives to outstrip his neighbour in the rapidity of his flourishes, and in the loudness of the tone with which he sings the accompaniment, the result is a tumult of frightful sounds, such as may be supposed to delight even a demon's ear.

When the preparations are completed, and the devil dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen; and either he stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes, to help him to work himself up into a frenzy, he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he beings to brandish his staff of bells, and to dance with a quick but wild unsteady step. Suddenly, the afflatus descends. here is no mistaking that glare, or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him; and, though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance.

The bystanders signalize the event by raising a long shout attended with a peculiar vibratory noise, which is caused by the motion of the hand and tongue or of the tongue alone. The devil-dancer is now worshipped as a present deity, and every bystander consults him respecting his disease, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, respecting everything for which superhuman knowledge is supposed to be available. As the devil-dancer acts to admiration the part of a maniac, it requires some experience to enable a person to

interpret his dubious or unmeaning replies, his muttered voices and uncouth gestures; but the wishes of the parties, who consult him, help them greatly to interpret his meaning.

Sometimes the devil-dance and the demoniacal clairvoyance are extemporized, especially where the mass of the people are peculiarly addicted to devil-worship, and perfectly familiar with the various stages of the process. In such cases, if a person happens to feel the commencement of the shivering fit of an ague, or the vertigo of a billous headache, his untutored imagination teaches him to think himself possessed. He ten always his head from side to side, fixes his eyes into a stare, puts himself into a posture and beings the maniac dance; and the bystanders run for flowers and fruit for an offering, or for a cock or goat to sacrifice to his honour.

The night is the time usually devoted to the orgies of devil dancing; particular nights being appropriated to the worship of particular devils. And as the number of devils worshipped is, in some districts, equal to the number of the worshippers and as every act of worship is accompanied with the din of drums and they bray of horns, the stillness of the night, especially during the prevalence of cholera, or any other epidemical disease, is frequently broken by a dismal uproar, more painful to hear on account of the associations connected with it, than on account of its unpleasant effect on the ear and nerves.

The Offering of Bloody Sacrifices

One of the most important parts of the system of devil worship is the offering of goats, fowls & c. in sacrifice for the purpose of appeasing the anger of the demons and inducing them to remove the calamities they have inflicted, or to abstain from inflicting the calamities they are supposed to have threatened. There is nothing very peculiar or deserving of particular notice, in the manner in which the sacrifice is performed. The animal, generally a goat, must be a male, and must be perfectly black, in honour of Kali, the black goddess. The animal which is to be offered in sacrifice is lead to the altar of the devil-

temple, adorned with red ochre and garlands of flowers. A pot of water is dashed upon it to test its acceptableness. If it shakes itself, as the astonished creature can scarcely help doing, it is pronounced fit for sacrifice. Ordinarily, the animal's head is separated from its body by a single stroke of a bill-hook, the sacrifice being considered unacceptable to the demon if more than one blow is required. The decapitated body is then held up so that all the blood it contains may flow out upon the demon's altar. The sacrifice being now completed, the animal is cut up on the spot and made into curry; and, with the addition of the boiled rice and fruit offered to the demon on the same occasion, forms a sacred meal of which all who have joined in the sacrifice receive a share.

The sole object of the sacrifice is the removal of the devil's anger, or of the calamities which his anger brings down. It should be distinctly understood that sacrifices are never offered on account of the sins of the worshippers, and that the devil's anger is not supposed to be excited by any moral offence. The religion of the demonolators such as it is, has no connection with morals. The most common motive in sacrificing to the devils is that of obtaining relief in sickness, and in that case, at least the rationale of the rite is sufficiently clear. it consists in offering the demon life for life – blood for blood. The demon thirsts for the life of his votary or for that of his child; and by a little ceremony and show of respect, a little music and a little coaxing, he may be prevailed upon to be content with the life of goat instead. Accordingly, a goat is sacrificed; its blood is poured out upon the demon's altar, and the offered goes free.

A European Demon

Reference is sometimes made to the case of an Englishman, who was worshipped as a demon. As some of the accounts I have seen are very inaccurate and fitted to produce an erroneous impression, and as even Sir Monier Williams' account contains inaccuracies, I shall here give an exact account of what took place. The

circumstances are these. From the rude verses which were sung in connection with this person's worship, it would appear that he was an English officer, a Captain Pole, or some such name, who was mortally wounded at the taking of the Travancore Lines in 1809. They were carrying him towards a place on the sea-coast of Tinnevelly called Manapar, probably in the hope of seeing him recover, but he died on the way at a place in a dreary range of sand-hills about four miles from the place where I write this. Shortly after his death the ignorant people in the neighbourhood commenced to worship him as a demon. Every demon has offered to him what he is supposed to like best. An ordinary Indian demon would have preferred blood, but the offerings made to this English officer, consisted of ardent spirits and cigars! I found this worship in full vigour when I arrived in these parts more than forty years ago, but it has long since passed away and been forgotten. My chief reason for mentioning it here is the unfair use of it which has sometimes been made. An English "globe-trotter", who afterwards went into Parliament, asserted in Parliament, in the course of a tirade against the English Government in India, that this worship of an English Officer as a devil was an illustration of the horror in which the English were held by the natives. The fact is, that the motive of the people of the neighbourhood was not horror or dislike of anything they had heard about the poor man, but pity for his melancholy end, dying as he did in a desert, far away from friends, so that it was impossible that his spirit could have rest - Journal of the Anthropological Society of Bombay.

APPENDIX 2

Extract from the Journal of the Anthropological Institute of Grate Britain and Ireland – Vol. V December 14, 1875, London, 1876.

The following paper was read by the author: "On behalf of the Bhutas – Devil and ghost worship in Western India" by M.J. Wallhouse, F.A.R.A.S.

"Although the lower castes and classes in India acknowledge and reverence the Brahmanical Gods, their familiar household cult is much more especially addressed to inferior supernatural beings analogous to the evil spirits, devils, ghosts and goblins of European superstition. According to Hindu doctrine there are ten types of such beings, the first seven of which are demons, created originally with the world, or by acts of higher Gods, on whom they wait as attendants or servants, receiving some share of their worship, and avenging any omission or neglect of ceremonies due ..... But the last three classes, of whom more particularly it is now intended to speak are of exclusively human origin, being malignant, discontented beings, wandering in an intermediate state between Heaven and Hell, intent upon mischief and annoyance to mortals chiefly by means of possession and wicked inspiration, every aspect of which ancient idea as well as the old doctrine of transmigration, they exemplify and illustrate. They are known by the names of *Bhuta, Preta* and *Pishacha*..... The precise distinction between the three classes is that the Preta is of a child dying in infancy, or one born deformed, imperfect, or monstrous. *Pishacha,* on the other hand, is derived rather from mental characteristics, and is the ghost of madmen, habitual drunkards, the treacherous and violent tempered as though realizing the idea that the evils that men do live after them in the guise of malicious spirits. Bhutas however emanate from those who die in an unusual way, by violence, accident, suicide, or sentence of law; or who have been robbers, notorious, evil-doers or dreaded for cruelty

and violence.

In their haunts and modes of appearance Bhutas repeat the popular beliefs of many countries. They wander borne upon the air, especially in uninhabited, dry, and desert places and, tall trees are a favourite abode.

* * *

The Gods of Arabian Superation closely resemble Bhutas assuming monstrous shape of men or animals, frequenting desert places and burial grounds and feeding on carcasses.

In proceeding now to give some account of the ceremonies and worship paid to the Bhutas, I shall confine myself principally to those current in Canara, on the Western Coast of India. The same cults, with some variations obtains, however, all over India and Eastern and Northern Asia, the Bhuta belief being found everywhere under different names and forms.

The edificies and observances connected with Bhuta worship are both domestic and public. In villages, and very generally in towns, there is in every house a wooden cot or cradle, placed on the ground or suspended by ropes or chains, and dedicated to the Bhuta of the spot. On these are placed a bell, a knife, or sword, and a pot filled with water, all of which are collectively called the Bhandara of the Bhuta and kept either in a part of the house itself, or in a small separate building. The idea seems to be of placating the spirit that haunts the spot by making a sort of abode for it much in the same way as the creak-bowl was rightly set for the 'drudging goblin' or brownill, in England. On the last day of every lunar month flowers are laid on the cot, and perfume burnt under it, and once a year, towards the end of April, a ceremony called Tambila is performed. First, a fire is lit on the spot where the cot and paraphernalia stand, to make it 'Shoodha' i.e., clean; then fried rice, mixed with coarse sugar and grated cocoanut kernel, is heaped on two plantain leaves, which are placed

on the cot, together with some young cocoanuts, pierced ready to drink from. A ball is then formed of boiled rice, coloured yellow with turmeric and laid on a piece of plantain leaf on a small stool, which is placed before the cot, and a lighted torch struck on it. A fowl is held above the riceball and torch, its throat cut, and the blood let drop upon the ball; some perfume burnt and the ceremony ends. The cocoanuts placed on the cot are then taken and dashed on the ground, or cloven in half. If the pieces fall with the kernel upward, it signifies the Bhuta is pleased with the offering; if with kernel downward the reverse. Should a member of a family be stricken with any unusual attack such as apoplexy, paralysis, cholera etc., or should disease break out amongst the cattle, it is at once ascribed to the anger of the Bhuta and a propitiatory sacrifice is offered. A fowl is turned three times round before the patient's face, its neck twisted, and the blood let fall upon him, and some rubbed on his forehead and joints, the meaning being to offer life for life – the fowl in lieu of the man. Powdered sandalwood is then sprinkled over the Bhuta's cot, and the water from the cot kept there dashed upon the sick man's forehead and eyes. The family priest is then consulted, who, after much grave meditation, usually recommends alms, to be given to himself to satisfy the hostile stars, with a promise to perform a special ceremony to the Bhuta, and give a banquet to all the patient's castemen should he recover. Medicine is not neglected, but in event of recovery, the credit is ascribed to the influence of the Bhuta.

The general buildings dedicated to those demons are called Bhutasthanas, and when dedicated to one of the superior, or very popular Bhutas, sometimes of considerable size; but far more commonly a small plain structure, four or five yards deep, by two or three yards wide, with a door at one end, covered by a portico, supported by two pillars, with a thatched roof, and windowless. In front of it there are usually three of four "T" shaped pillars, the use of which is not clear. They are said to denote that the building is a Bhuthasthana, and flowers are placed and cocoanuts broken on them

at ceremonies. It may be worth noticing, that pillars of exactly the same shape are found accompanying the mysterious Balearie Talyots, the purpose of which has hitherto baffled antiquaries. Inside the Bhuthasthana there is usually a number of images – roughly made in brass in human shape, or resembling animals, such as pigs (in the British Museum there are some marble images of swine, sacred to persephone found in the lemenos of the temple of Demeter at Cnidos, which may have been offerings, like these Indians ones of brass), tigers and fowls etc. These are brought out and worshipped as symbols of Bhutas on various ceremonial occasions. The Bhutas themselves are usually represented by mere rough arches. Some of the brass figures are now on the table, and the difference between the Turanian and Aryan mind will appear on comparing these rude village idols with images of the Brahmanical Gods. Brass basins, bells, peculiarly shaped sword, and some other articles used at ablutions are also kept within. These rustic stones are thickly scattered over the face of the country in very various situations – under a green tree, on hill sides, down in hollows, in jungles, on plains, by road sides, in villages, amid rice fields, but always on a small plot of waste ground, which is kept uncultivated, like the "Guild-man's craft" in Scotland. A rough drawing of one of ordinary size and appearance is annexed.

Once a year, a festival called Kola is held at the village Bhuthasthanas in honour of the local Bhuta, at which all the villagers attend. There is no fixed time for this, but the village priest, after consulting the principal inhabitans, determines an auspicious day. This being settled, a tall pole is fixed upright in the ground before the Bhutasthana and a flag, that is always kept within, hoisted upon it. The Bhuta's or paraphernalia, and the images etc. are brought out and cleaned, and a large fire kindled to purify the spot. The festival always takes place at night. At about 9'O clock, all the villagers assemble in their best attire, the women wearing all their ornaments and their hands, as well as often the man's, thickly garlanded with flowers. Tomtoms and drums are beated and the Pujari or priest,

takes the Bhuta sword and bell in his hands, and whirls round and round, imitating the supposed mien and gestures of the demon. But he does not aspire to full possession, which in aboriginal rites like these is only given to a representation of the aboriginal tribes, now the lowest castes. A Dher, one of the slave caste, at other times regarded with contempt, but now advanced to the foremost post, comes forward, naked, save a waistband and with all his head and body grotesquely and frightfully besmeared with white, yellow and red paint. Over his head, and tied to his back, there is a sort of an arch, termed Ani, made of green cocoa-tree leaves, with their ends radiating out. For sometime he paces up and down, within a ring formed by the crowd, flinging about his arms, gesticulating wildly, keeping and shaking his body, furiously. Meanwhile a dozen or more tom-toms and drums are beaten incessantly and stunningly with a continually increasing din; and the Dher presently breaks into a maniac dance, capering, bounding and spinning vehemently, whilst the instruments redouble the noise, the power of the Bhuta being estimated by the fury and persistence with which the Dher dances. The multitude around joins in raising a long, monotonous, howling cry, with a peculiar vibration. At length the Dher stops, he is full of the demon and stands fixed and rigid, with staring eyes, presently he speaks from him, in loud, hoarse, commanding tones, wholly unlike his own, or indeed any natural voice. He addresses the headman of the village first, and then the principal inhabitants in due order, for any neglect of etiquette on this point by the Bhuta would infallibly give rise to great resentment. After thus speaking to the principal villagers and asking whether all the people are present the possessed Dher goes on to say that the Bhuta is pleased with the performance of the ceremony, and exhorts all the people to behave justly and charitably to one another. Various disputes and litigated matters, especially when evidence and ordinary means of adjustment fail, are then brought forward and submitted to the decision on the Bhuta and his award, pronounced through the Dher, is generally, though not always, submitted to. After

this the demon desires to have food, and the Dher eats fried rice, and drinks the milk of young cocoanuts; or, if the demon he represents be one of low degrees, he eats animal food and drinks arrack. He then distributes areca flowers and pieces of cocoanut to all assembled in due order of precedence and the Bhuta passes away from him, he loses his commanding mien and tones, and relapses into the servile drudge. The assembly then addresses itself to festivity; there is much drinking of arrack, and drumming and wild music go on vehemently, interminable songs are sung, and at the first sawn the people disperse on all sides to their homes. The houses and farm-steads comprising a village in Canara lie widely scattered over a surface picturesquely diversified with hill and hollow; and not unfrequently, when riding over the country before sunrise, as Anglo-Indians do. I have met long files and troops and people returning from those nightly celebrations. They are a tall and comely race on that western coast, and looking at the women, with their many coloured, classically adjusted garments and garlanded heads, I have thought that troops of Bacchantes or Meenads descending from the valleys of Citaron, when all night long all the tambour and cymbals had been resounding and torches flaming beneath the pine trees, might not have been so dissimilar to them, and that had we exact details of the wild Bacchic orgines and rites of the mighty mother, manifestations might be disclosed not distantly akin to these now witnessed in the East (Circe, whose name is derived from the whirling magic, dance, with her herd of transformed Bhuta-like votaries, may be also cited; and the Salli or leaping priests of early Rome. Compare too, the Arabian storm, the striking picture in Southey's "Thalaba" (Cantix) of the terrible witch Khawla, possessed by Eblis and uttering inspired warnings after wild gyrations and a bloody sacrifice; a shadow of such rites may service in the spinning Dervishes today).

* * *

It is indeed striking to survey how ancient and how widely spread are the ideas and observations already described. In Tinnevelly, the extreme South province of the Indian Peninsula, the popular cults is devil worship, essentially the same as the Bhuta worship of Canara and has been described minutely by the Rev. Caldwell of the Tinnevelly Mission. The devil-dancer, as the officiating person is called, grotesquely arrayed and bedizended, dances, with gradually increasing frenzy, to the quickening clamour of drums and cymbals, whirling and leaping till the offlatus descends, then, when under full control of the demon, he is worshipped as a present deity, and consulted by the bystanders respecting their diseases, wants and the welfare of absent relations. Mr. Caldwell has also pointed out that all such observances are identical, point for point, shamanite worship of Siberia, the hill-tribes, of South Western China and of the Northern Asia, as the subjoined passage will show:

"When the Shaman or Magician performs his rites, he puts on a garment trimmed with rattles and bells, he cries horribly, shakes his robe, beats a drum, whilst the bystanders, increase the din by striking on iron kettles. When the shaman by his contortions, yells and whirling has succeeded in assuming the appearance of something preternatural the assembled multitude are impressed with the belief that the demon has taken possession of him and regard him with wonder and dread. When quite exhausted he makes a sign that the spirit has left him, and then imparts the people the intimation he has received".

I have witnessed oracular responses given under the supposed control of a demon, after gesticulatory dances amongst that peculiar tribe, often mentioned before this society, the Todas of the Nilgiri Hills. In Siam, spirit dances are held in a shed built for the purpose, in which offerings are set out for the demon, who is invited by the usual wild music to come down to the dance; but there is this peculiarity, that there a demon always enters a woman, which is scarcely ever heard of in India. In New Zealand the Tohunga, or priests evoke after certain wild ceremonies the spirits of the dead, who speak through

them in strange, unearthly tones. Nearly the same practices have been described as prevailing amongst the Greenland Eskimos.

* * *

Very often Bhutas become a sort of house-spirits, such as are heard of in many popular mythologies, more or less mischievous and delighting in Robin Good fello's pranks.

Roman Catholics are very numerous in Canara, but quite as subject to these demonical annoyances as the Hindus. Amongst published accounts it is enough to mention the "Stockwell Ghost", and the "Demon of Tedworth".

* * *

Charms or amulets against the evil influence of Bhutas are : wearing the tooth or nail of a tiger on the neck or near the loin, or an iron ring set with pearls on the finger. A lime in the turban, or a figure of Hanuman, the monkey God, engraved on any ornament, are also efficacious, especially in Sundays and Tuesdays. But the most powerful remedy must have been when, in the days of the Rajahs of Coorg, a principality bordering on Canara, it was customary for the Amaldars, or native heads of division to issue notices and orders to the Bhutas, in the name of the Rajah, not to molest any particular individual, to quit any tree they haunted which was required to be felled, and to desist from any particular act or annoyance. It is stated that these behests of the Government were never disobeyed, which, indeed, is not unlikely, as the last Coorg Rajah was not a man who understood being killed with, either by man or demon.

To conclude this subject the idea is quite familiar that Bhutas may be perturbed ghosts, "doomed for a certain term to walk the night" but longing to escape from their thraldom and be laid to rest. For the repose of any such unhappy spirit the following ceremony is prescribed :

An image of Vishnu must be engraved on a gold plate, arrayed with a yellow cloth, and washed with water from a holy stream. Around this, placed in the centre, similar images of other principal Gods must be arranged, arrayed and washed in like manner. Then a sacrifice of all manner of perfumes, and quantities of ghee and milk, must be offered, and all the funeral ceremonies in honour of the deceased should be gone through and the funeral cakes offered anew in presence of the golden images of the Gods. Next, a banquet must be given to thirteen pure Brahmans, presenting each a mattress, a horse, and a gold pot full of milk. Their united mantrams (i.e. incantations) will then release the soul from its unclean Bhuta state and remit to the salvation. But all this seems to be a device of later times invented by brahmans to increase their influence and the authority of their Gods over the low caste deities. It would also be a costly ceremony and I never heard of its having been actually performed.

APPENDIX 3

ತುಳುವೆರೆಡ್ ನಡಪು ಭೂತಸೇವೆ

MANGALORE
PRINTED AT THE BASEL MISSION PRESS, MANGALORE

1891

ಈ ಪುಸ್ತಿಕೆಯ ರಚಕೆರ್ : ರೆವ. ಮೆನ್ನರ್

ಭೂತಸೇವೆ

A. ಪಿಶಾಚಿ, ಭೂತ, ಪ್ರೇತ, ರಾಹು(ವು), ಕುಲೆ, ಗಣ ಅತ್ತ್‌ಡ ಭೂತಗಣ ಇನ್ಪಿನೆತ್ತ ಹೆಚ್ಚಿ ಕಡಮೆ

1. ಪಿಶಾಚಿ – ಅಂದ್‌ಂಡ ಮಾಂಸ ತಿನ್ಪಿನಾಯೆ ಇನ್ಪಿ ಅರ್ಥ ಆಪುಂಡು. ಲೋಕದ ಸುಖಭೋಗೊನು ಅನುಭವ ಮಳ್ತಂದೆ, ಮದ್‌ಮೆಮಸ್ತಿ ಆವಂದೆ ಸೈತ್‌ಪೋಯಿ ಆತ್ಮೊಳು ಕೆಕ್ಕಿಲ್‌ಗ್ ಬಲ್ಲ್ ಪಾಡೊಂದು ಸೈತಿನವು ಗತಿಗೋತ್ರದಾಂತೆ ಒಳಾಂಡಲಾ ಪೋದು ಸೈತ್‌ದ್ ಬೊಜ್ಜ ಮಿನಿ ಆವಂದಿನವು. ಇಂಚಿತ್ತಿ ಪಡಿಕೆ ಆತ್ಮೊಳೆಗ್ ಪಿಶಾಚಿ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಈ ಆತ್ಮೊಳು ರಾಕ್ಷಸೆರೆಡೊಪ್ಪ ಶೇರಿನೆಡ್ಡಾವರ ಬೆರ್ಮರಕ್ಕಸೆ ಇಜ್ಜಿಡ ಬ್ರಮ್ಮಪಿಶಾಚಿ ಅಂದ್‌ಂದ್ ಪಣ್ಪುಂಡು. ಬೊಕ್ಕ ತುರುಕೆ ಸೈತ್‌ದ್ ರಕ್ಕಸಡೊಪ್ಪ ಶೇರ್‌ಂಡ ಐಕ್ ತುರ್ಕ ಪಿಶಾಚಿ ಇನ್ಪುಂಡು. ಇಂಚಿತ್ತಿ ಪಿಶಾಚಿಳು ಕಾಡ್‌ಗುಡ್ಡೆಳೆಡ್‌ಲಾ ಮಾರ್ಗೊಳೆಡ್‌ಲಾ ಇತ್ತ್‌ದ್ ಪೋಪಿ ಬರ್ಪಿನಾಕುಳೆಗ್ ಘಾಳಿ ತೂ ಇಂಚಿತ್ತಿ ರೂಪೊಡು ತೋಜಿದ್ ಉಪದ್ರ ಕೊರ್ಪಗೆ ಬೊಕ್ಕ ಪಿಶಾಚಿಳು ಏನಿಗ್‌ಲಾ ಸದ್ಗತಿ ಹೊಂದೆರೆ ಬಲ್ಲಿ.

2. ಭೂತ – ಈಶ್ವರ ದೇವೆರ್ ತನ ಕೈತಳ್ ಇತ್ತಿ ಪಾಕ ಆತ್ಮೊಳೆನ್ ಅಳಿಯೆರೆ ತೀರಂದಿನೆಡ್‌ದ್ದಿ ನಿಕುಳು ಭೂಮಿಲೋಕೊಗು ಪೋದು ನರಮಾನ್ಸೆರೆಡ್‌ದ್ದ ಅನ್ನಾಹಾರ ದೆತ್ತೊಣ್ಲೆ ಅಂದ್‌ದ್ ಸಾಪ ಕೊರಿಯೆ ಅಂದ್‌ದ್ ಪಾಕ ಮುಂದೆ ಪಣ್ಪೆರ್. ಬೇತೆ ಮುಂದೆ ಲೋಕಸೃಷ್ಟಿಡ್‌ದ್ದ ದುಂಬೇ ರಾವಣೆ, ಖಡ್ಗರಾವಣೆ, ಬಹಿರಾವಣೆ, ರಕ್ತೇಶ್ವರಿ ಇಂಚಿತ್ತಿ ಭೂತೊಳು ಉಂಡಾಂಡ್ ಅಂದ್‌ದ್‌ಲಾ ಲೋಕ ಉತ್ತತ್ತಿಡ್‌ದ್ದ ಬೊಕ್ಕ ವಿಷ್ಣು ದೇವೆರೆ ಬೆಗರ್‌ಡ್‌ದ್ದ ಪಂಜುರ್ಲಿ ಮಿನಿ ಮಲ್ಲ ಭೂತೊಳು ಉಂಡಾಂಡ್ ಅಂದ್‌ದ್‌ಲಾ ಪಣ್ಪೆರ್. ದುಂಬು ದುಷ್ಟೆರಾದ್ ಇತ್ತಿನೆಡ್‌ದ್ದ ಪೋಕ್ರಿ ಮಳ್ತಿನೆಡ್‌ದ್ದ ಶಿಕ್ಷೆಗಾದ್ ಭೂತೊಳು ಆತಿನವುಲಾ (ಬಬ್ಬರ್ಯೆ ಇನ್ಪಿ ಬ್ಯಾರಿ, ಒರಿಯನ್ ಒರಿ ಕೆರಿ ಅಬ್ಬಗೆ ದಾರಗೆ, ಕೋಟಿ ಚೆನ್ನಯೆ ಇನ್ಪಿ ಪೋಕ್ರಿ ಬಿರುವೆರ್, ನೀಚೆ ಅನ್ಪಿ ಕೊರಗೆ, ಕಂಬೆರ್ಲು ಇನ್ಪಿ ದಿಕ್ಕೆ, ಮೈಸಂದಾಯೆ, ಜಾರಂದಾಯೆ, ಪಿಲಿಚಂಡಿ, ಧೂಮಾವತಿ, ಜುಮಾದಿ, ಸರಲ್‌ಜುಮಾದಿ, ಕಾಂತನೆಕ್ರಿ, ಕಲ್ಲುಡೆ, ಮುಂಡದಾಯೆ, ಕಲ್‌ರುಟ್ಟಿ ತೊಡಕಿನಾರ್) ಉಂಡು. ಭೂತೊಳು ಹೆಚ್ಚಾದ್ ನರಮಾನ್ಸೆರೆ ಕಣ್ಣ್‌ಗ್ ತೋಜಂದೆ ತರತರತ ರೋಗ ಉಪದ್ರೊಳೆನ್ ಕೊರ್ದು ತನುಕುಳೆಗ್ ಅನ್ನಾಹಾರ ದೆತ್ತೊಣುನವು ಉಂಡು. ಆಂಡ ಏರೆನ್‌ಲಾ ಕೆರಿಯೆರೆ ಬಲ್ಲಿ. ಪಂಜುರ್ಲಿಗ್ ಮಾತ್ರ ನನ 12 ವರ್ಷ ಐಸ (ಔಸ) ಉಪ್ಪುನಾಕುಳೆನ್ ಕೆರೊಲಿಗೆ. ಪಾಕ ಸರ್ತಿ ಅಮವಾಸೆದಾನಿ ರಾತ್ರೆಡ್ ಬೇತೆ ದಿನೊಳೆ ರಾತ್ರೆಡ್‌ಲಾ ಅರ್ಲು ತೂಟೆಳು ಆದ್ ತೋಜುವಗೆ. ಉಂದೆಕುಳೆಗ್‌ಲಾ ಸದ್ಗತಿ ಇಜ್ಜಿ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್.

3. ಪ್ರೇತ – ಪ್ರ-ಇತ = ಅಂದ್‌ಂಡ ಮುಂಬು ಪೋಯಿನಾಕುಳು ಇನ್ಪಿ ಅರ್ಥ

ಉಂಡು. ಆಂಡ ಮೂಳು ಪ್ರೇತ ಇನ್ವಿನೆಕ್ ಔಸ ಮುಗಿಯಂದೆ ಸೈತಿನವು ಇನ್ವಿ ಅರ್ಥ ಆಪುಂಡು. ಪಾಕ ಮಂದೆ ತನುಕುಳೆ ಕಾಲ ಬರ್ಪಿನೆಕ್ ದುಂಬೇ ನೀರ್‌ಗ್ ಬೂರುದು, ಉಚ್ಚು ಚುಚ್ಚಿದ್, ಪಿಲಿ ತಿಂದ್‌ದ್, ಉರ್ಲು ಪಾಡ್ದ, ಓಡ ಕಂಕನೆ ಬೂರ್ದು, ಕಳುವೆರೆ ಕೈಟ್ ಬೂರ್ದು ಸೈತೆರಾಂಡ ಅಂಚಿತ್ತಿ ಆತ್ಮೊಳೆಗ್ ಪ್ರೇತ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಮೋಕುಳು ಸೈತ್‌ದ್ ಪತ್ತೊಂಜೆಡ್ ಆಪಿ ಬೊಜ್ಜ ವೈಕುಂಠ ಸಮಾರಾಧನೆ ಆಯಿಜಿಡ ಪ್ರೇತತ್ವೊನು ಪಡೆವೊಣುಂಡುಗೆ. ಅಂಚಾಯಿನೆಡ್ದ ಈ ಪ್ರೇತೊಳು ಕಾಲಮೃತ್ಯುಡು ಸೈತಿನಾಕುಳೆ ಸಂಗಡೊಗು ಶೇರುನೆಂಗೆ ಭೂತೊಳು ಐಕುಳೆನ್ ಪತ್ತೊಣ್ದು, ಭೂಲೋಕೊಡ್ದು ಪಿದಾಡಿಯೆರೆ ಬುಡಂದೆ ಐಕುಳೆ ಮುಖೊಟು ಭೂತೊಳು ನರಮಾನ್ಯೆರೆಗ್ ಉಪದ್ರ ಕೊರ್ಪಗೆ. ಆಂಡ ಪ್ರೇತೊಳೆಗ್ ಪ್ರೇತತ್ವ ಪರಿಹಾರ ಆಂಡ, ಐಕುಳು ಯಮದೂತೆರೆ ಮುಖೊಟು ಯಮ ಕೈತಳ್ ವಿಚಾರಣೆ ಆದ್ ಎಡ್ಡೆಂತಿನವಾಂಡ ಸ್ವರ್ಗೊಗು, ಪಡಿಕೆಂತಿನವಾಂಡ ನರಕೊಗು ಪೋಪ ಇನ್ಪೆರ್.

ಉಂದು ಅತ್ತಂದೆ ಒರಿ ಸೈತೆಡ ಆನಿಡ್ದ 10ನೇ ದಿನ ಮುಟ್ಟ ಸೈತಿನಾಯೆ ಖಾಸ ಮಗೆ ಮಳ್ತಿಂಜಿತ್ತಿ ಕ್ರಿಯೊಡ್ದು ಉಂಡಾಯಿ ರೂಪೊಗು ಪ್ರೇತ ಇನ್ಪೆರ್. ಈ ಪತ್ತ್ ದಿನೊಟು ಪ್ರೇತಕ್ರಿಯೆ ಮಳ್ಪುನಿ ಎಂಚ ಇನ್ವಿನೆನ್ ತಿರ್ತ್ ಬರೆಪೆ. ಒಂಜಿ ಮಂಡಲ ಮಳ್ತ್‌ದ್ ಐತ ಸುತ್ತ ತೋಡು ಮಳ್ತ್‌ದ್ ಆ ತೋಡುಗು ನೀರ್ ದಿಂಜಾತ್ ಕುಡ ಮುಚ್ಚಿದ್ ಮೂಜಿ ಕಲ್ಲ್ ದೀದ್ ಐತ ಮಿತ್ತ್ ದರ್ಬೆಪಜಿರ್ ದೀದ್ ಸೈತಿ ತನ ಅಮ್ಮಗ್ ಪಿಂಡ ದೀವೊಡು.

ಒಂಜನೆ ದಿನತಾದಿ ಪಿಂಡ ದೀಂಡ ತರೆ

ರಡ್ಡೆನಾನಿ	" - "	ಕೆಕ್ಕಿಲ್
ಮೂಜೆನಾನಿ	" - "	ತಿಗಲೆ (ಹೃದಯ)
ನಾಲೆನಾನಿ	" - "	ಬೆರಿ
ಐನೆನಾನಿ	" - "	ನಾಭಿ
ಆಜೆನಾನಿ	" - "	ಮಾನಸ್ಥಾನ
ಏಳೆನಾನಿ	" - "	ಐತ ಒಟ್ಟೆ
ಎಣ್ಮೆನಾನಿ	" - "	ತುಡೆ
ಒಂಬೆನಾನಿ	" - "	ಪಾದ
ಪತ್ತೆನಾನಿ	" - "	ಜೀವಾತ್ಮ ಶೇರ್‌ಂಡ್ ಐಕ್ ಪ್ರೇತ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್.

ಪ್ರೇತೊಳು ನರಮಾನ್ಯಗ್ ಬಹಳ ಉಪದ್ರ ಕೊರ್‌ಜಾಂಡಲಾ ಹೆಚ್ಚಾದ್ ಪೊಣ್ಣೊವುಳೆ ಉಳಯಿ ಪೊಗ್ಗುದು ತನುಕುಳೆ ಅಪೇಕ್ಷೆಲೆನ್ ಪಣ್ಪಾವಗೆ. ಐಕುಳು ಕೇಂಡಿನೆನ್ (ನುಪ್ಪು ಕುಂಟು ಮಿನಿ) ಕೊರ್‌ಂಡ ಬುಡುದು ಪೋಪ. ಬೊಕ್ಕ ಕೊರಿ ಆವಾರ ಪ್ರೇತ ಪತ್ತಿನಾಳ್ ತಿನ್ಪಳ್. ಪಾಕ ಸರ್ತಿ ಪರಭಾಷೆ ತೆರಿಯಂದಿ ಪೊಣ್ಣೊವೆ ಉಳಯಿ, ಪರಭಾಷೆ

ಪಾತೆರು ಪ್ರೇತ ಒತ್ತ್‌ದ್ ಪೊಗ್ಗುದು ಪರಭಾಷೆ ಪಾತೆರ್ಪಾವುಂಡು. ಓದೆರೆ ತೆರಿಯಂದಿನಾಳ್ ಓದುನವುಲಾ ಉಂಡುಗೆ.

ಕುಲೆ - ಪ್ರೇತೊಗು ತುಳುಟು ಕುಲೆ ಇನ್ಪೆರ್. ಆಂಡ ಪ್ರೇತ ಇನ್ಪಿನವು ಬೆರಣೆ, ಕೊಂಕಣೆ ಇಂಚಿತ್ತಿ ಉತ್ತಮ ಕುಲತಾಕುಳು ಸೈತಿ ಆತ್ಮೊಳು. ಐಕುಳೆಗ್ ನುಪ್ಪು ಪೊದ್ದೊಲು, ಬೊಂಡ, ಪಂರ್ದ್, ನೆಯಿ, ಪೇರ್, ಸಕ್ಕರೆ ಬೋಡಾವುಂಡುಗೆ. ಆಂಡ ಶೂದ್ರೆರ್ ಸೈತ್‌ಂಡ ಐಕುಳೆಗ್ ಕುಲೆ ಇನ್ಪೆರ್. ಉಂದೆಕುಳೆಗ್ ನುಪ್ಪು, ಮೀನ್, ಕೋರಿ, ಕಲಿ, ಗಂಗಸರ ಆವು. ಪಾಕ ಮಂದೆ ಕುಲೆಪತ್ತಿನಾಕುಳು ಕೋರಿದ ನೆತ್ತೆರ್‌ಲಾ ಪರ್ಪೆರ್. ಉಂದು ಒರಿಯನ್ ಪತ್ತ್‌ಂಡ ಐಕ್ ಮುರ್ಕಿಲ್ ಪಾಡುನಿ, ತಾರ್ಕನೆ ಆಪಿನಿ, ಲೆಪ್ಪುನಿ, ಗಾಡಿಯುನಿ ಇನ್ಪೆರ್.

4. ರಾವು - ಇನ್ಪಿನೆಕ್ ಗುರ್ತ ನಿರೆಳ್, ಘಾಳಿ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಆಕಾತೊಡು ಭೂತೊಳು ಸಂಚಾರ ಮಳ್ತುನಗ, ಭೂಮಿಗ್ ತೋಜುನವು ನಿರಳೆಗ್ ರಾವು ಇನ್ಪೆರ್. ಪಾಕ ಮಂದೆ ಒಂರ್ಬ ನಕ್ಷತ್ರೊಳೆಡ್ (ನವಗ್ರಹ) ಒಂಜಾದುಪ್ಪು ರಾಹು ನಕ್ಷತ್ರ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ನನ ಪಾಕ ಜನ ಮಾಟಮಂತ್ರೊಡು ಸೈತಿ ಆತ್ಮೊಳು ಅಂದ್‌ದ್‌ಲಾ ಪಣ್ಪೆರ್. ಆಂಡ ತುಳು ಜನ ಪಣ್ಪಿ ರಾವು ಇನ್ಪಿ ಶಬ್ದೊಡು ಬಹಳ ಅಂಗ್ ತೊಡು ಉಂಡು ಇನ್ಪಿನೆನ್ ತೂನಗ, ತಿಂದಿನಾತ್‌ಲಾ ಈಯವಂದಿ ಭೂತೊಳು ಉಳ್ಳ ಇನ್ಪಿನೆನ್ ತೋಜಾಯಿಲೆಕ್ಕ ಆಂಡ್. ಉಂದತ್ತಂದೆ ರಾವುದ ಕಡೆಕ್ ಶೇರಿನಾಕುಳೆಗ್ ಪಿದಯಿ ಬಳಸುನಿ ಇನ್ಪಿನೆನ್‌ಲಾ ರಾವು ತೊರ್ತಿ ನೆಲ ಬೇತೆ ಭೂತೊಳು ತೊರ್ಪಯ ಅಂದ್‌ದ್ ಬನ ನೆನೆಪುನೆನ್‌ಲಾ ರಾವುದ ಕಡೆಟ್ ಶೇರಿಯೆ ಇನ್ಪಿ ಪಾತೆರೊನುಲಾ ಆಲೋಚನೆ ಮಳ್ತ್‌ಂಡ್, ರಾವು ಇನ್ಪಿನವು ಮಾತ ತರತ ಭೂತೊಳೆಗ್‌ಲಾ ಕುಳೆಕುಳೆಗ್‌ಲಾ ಮುಖ್ಯಸ್ಥೆ ಆದುಪ್ಪು. ಒಂಜಿ ಆತ್ಮ ಅಂದ್‌ದ್‌ಲಾ ಪಣೊಲಿ. ರಾವು, ಎರು ಕೈಕಂಜಿನ್ ಜನಮಾನಿನ್ ಹಾಕ್‌ದ್ ನೆತ್ತೆರ್ ಪರ್ಪುಂಡುಗೆ. ಉಂದು ನರಮಾನ್ಯೆರೆನ್ ಹಾಕ್‌ದ್ ಕೊಂಡುಪೋಂಡ ಅಕುಳುಲಾ ರಾವುಳು ಆಪೆರ್ ಇನ್ಪೆರ್.

5. ಗಣ ಇಜ್ಜಿಡ ಭೂತಗಣ - ಅಂದ್‌ಂಡ ಗುಂಪು, ಪಂಗಡ ಇನ್ಪಿ ಅರ್ಥ. ಶಿವೆ ಇನ್ಪಿನಾಯೆ ತನ ಜಿಡೆಕಟ್ಟ್‌ದಿ ಕುಜಲ್‌ನ್ ಕುಡ್ಪುನಗ ಬೂರಿ ಧೂಳುಡ್ಡು 32 ಸಾವಿರ ಗಣೊಕುಳೆನ್ ಉಂಡು ಮಳ್ತ್‌ದ್ ಗಣಪತಿ ಇನ್ಪಿನಾಯ ಹೇಳಿಕೆಡ್ ದೀಯೆ. ಐಟ್ ಭೇತಾಳ, ವೀರಭದ್ರೆ, ಭೈರವೆ ಇನ್ಪಿ ಪುದರ್‌ದಾಕುಳುಲಾ ಉಳ್ಳೆರ್‌ಗೆ. ಬೊಕ್ಕ ಮಾರಿ, ವಾಂತಿಭೇದಿ, ನಾಗೆ ಇನ್ಪಿನೆನ್‌ಲಾ ಗಣೊಕುಳೆ ಲೆಖ್ಖೊಗು ಶೇರಾಯೆರ್. ಈ ಗಣೊಕುಳು ಹೆಚ್ಚಾದ್ ಲಡಾಯಿದ ಜಾಗುಳೆಡ್, ಸನ್ನಿ ಮೈಲೆಗಜ್ಜಿದಾಕುಳೆಡ್ ಸೈತಿನಾಕುಳೆನ ಕೌಂಪು ಸುಡುಕಾಡ್‌ಡ್ ಇತ್ತ್‌ದ್ ಅವುಳು ನರಮಾನ್ಯೆರೆ ಪುಣೊಕುಳೆನ್ ತಿನ್ನಗೆ. ಜನೊಕುಳು ಹೆಚ್ಚಾದ್ ಮಾರಿಗ್ ಪೋಡಿದ್ ಐಕ್ ಪೂಜೆ ಮಳ್ತುವೆರ್. ದಾಯೆಗಂದ್‌ಂಡ ಅವು ಹೆಚ್ಚಾದ್ ನರಮಾನ್ಯೆರೆಗ್ ಉಪದ್ರ ಕೊರ್ಪುಂಡು ಅಂದ್‌ದ್ ಎಣ್ಣ್‌ದ್ ಐಕ್ ದಿಂಜ

ಪೋಡಿಯುವೆರ್. ಈ ಗಣೊಕುಳೆಡ್ ಪ್ರಮಥಗಣ, ಪರಿವಾರಗಣ ಇನ್ಪಿ ರಡ್ಡ್ ಪಾಲ್ ಮಳ್ಪುವೆರ್.

B. ಗರಡಿ, ಭೂತಸಾನ, ಭೂತಕೊಟ್ಯ, ಬೆರ್ಮಸ್ಥಾನ

1. ಗರೆಡಿ - ಗರೆಡಿಗ್ ಸಾಧಕದ ಇಲ್ಲ್ ಬಾರಕೊಟ್ಟ ಇನ್ಪಿ ಅರ್ಥ ಉಂಡು. ಗರೆಡಿದ ಉತ್ತಿ ಬೈದೆರ್ಲೆಡ್ಡ್ ದುಂಬೇ ಉಂಡು ಅಂದ್‌ದ್ ಪಾರ್ದನೊಡು ಪಣ್ಪುಂಡು. ಅಂಡಲಾ ಬೈದೆರ್ಲೆಡ್ಡ್ ಗರೆಡಿ ಇನ್ಪಿ ಪುದರ್ ಬತ್ತ್‌ಂಡ್ ಇನ್ನೆರ್. ದಾಯೆಗಂದ್‌ಂಡ ಅಕುಳು ಸಾಧಕದಾಕುಳು ಆಯಿನೆಡ್ಡಾವರ ಅಕುಳು ಇತ್ತಿ ಇಲ್ಲ್‌ಗ್‌ಲಾ ಸಾಧಕದ ಇಲ್ಲ್ ಇನ್ಪಿ ಅರ್ಥ ಉಪ್ಪು. ಗರೆಡಿ ಇನ್ಪಿ ಪುದರ್ ಬತ್ತ್‌ಂಡ್. ಇಂಚಿತ್ತಿ ಗರೆಡಿಳು 66 ಉಂಡುಗೆ. ಸಾಧಾರಣಾದ್ ಗರೆಡಿ 16 ಕೋಲು ಉದ್ದ 5 ಕೋಲು ಅಗೆಲ ಉಪ್ಪೊಡು. ಐಕ್ ರಡ್ಡ್ ಅದೆ. ಒಂಜಿ 6 ಕೋಲು ಉದ್ದದ ಅದೆ. ಉಂದೆಟ್ ಬೆರ್ಮೆರೆ ಗುಂಡ. ಬೊಕ್ಕ ಬೈದೆರ್ಲೆನವು, ಬೊಕ್ಕ ಬಲ್ಲಾಳೆನವು ಕುಜುಂಬಕಾಂಜನವು, ಪಾಪೆಳು, ಸುರ್ಯ, ಬಿರು, ಕುಂಚಲ್, ಮಾಸಾಡಿ, ಒಡ್ಡಾಣ, ಕೂಚಿ, ಮಣಿ ಮಿನಿ ಅಲವುಮಿಲವುದ ಬೊಳ್ಳಿ ಬಂಗಾರ್‌ದ ಸಾಮಾನ್‌ಳು ಒಂಜಿ ಪೆಟ್ಟಿಗೆಡ್ ಅತ್ತ್‌ಡ ಕಲೆಂಬಿಡ್ ಉಂಡು. ಬೊಕ್ಕ ನೇಲ್ಯ ಅದೆಟ್ ಪಾಕ ಭೂತೊಳುಲಾ, ಮಾಯಕಾತಿ ನರಮಾನ್ಯೆರೆ ಪಾಕ ಪಾಪೆಳುಲಾ ಮಣೆಮಂಚವುಲಾ ಉಂಡು. ವಾ ವಾ ಭೂತೊಳು ಅಂದ್‌ಂಡ - ಪಂಚಜುಮಾದಿಮುಖ, ಪಂಜುರ್ಲಿಮುಖ, ಕುಲಜುಮಾದಿ ಪಾಪೆ, ಪಿಲಿಚಂಡಿ ಪಾಪೆ ಬೊಕ್ಕ ಈ ಭೂತೊಳೆ ಮಣೆಮಂಚವು.

ಮಾಯಕಾತಿ ಭೂತೊಳು : ಮಾಯಂದಾಳ್ (ಪೂಜಾರ್ದಿ), ಜೋಗಿಪುರುಷೆ, ತನ್ನಿಮಾನಿಗೊ ದಿಕ್ಕಲ್), ಬೆದೆರ್ಲೆ ತಂಚಿ ಪತ್ತು ರಡ್ಡ್ ಜೋಕುಳೆ ಪಾಪೆಳು.

ಬೊಕ್ಕ ಬೆರ್ಮೆರೆ ಒಕ್ಕುಬಲ್ಲಾಳೆನವು ರಡ್ಡ್ ಕುದುರೆ, ಒಂಜಿ ತಂಬಡ, ಜಿಡ್ಡೆ ತೆನ್‌ಕಾಯಿ ಕಾಂತಬಾರೆ ಬುದಬಾರೆ ಇನ್ಪಿನಾಕುಳು ಉಪ್ಪು ಇಲ್ಲ್‌ಗ್‌ಲಾ ಗರೆಡಿ ಇನ್ನೆರ್. ಗರೆಡಿದ ಆಯದ ಕಲ್ಲ್ ಉಂಡು.

II. ಭೂತಸಾನ - ಭೂತಸ್ಥಾನ ಇನ್ಪಿನೆಕ್ ಭೂತಸಾನ ಇನ್ನೆರ್. ಉಂದುಭೂತೊಳೆಗಾದ್ ಕಟ್ಟ್‌ದಿ ಸಮಚೌಕದ ಇಲ್ಲ್ ಪತ್ತ್ ಮಂದೆ ಉಂದೆನ್ ಕಟ್ಟೊಡು. ಐಕ್‌ಲಾ ರಡ್ಡ್ ಅದೆ. ಆಂಡ ಬಡಕಾಯಿ, ಒಕ್ಕೆಲಾಕುಳು ಪೇರಂಗಾಯಿದ ಮರಲಾ ಕೊಳಲಾ ಇತ್ತಿನಳ್ಪ ಕಟ್ಟಾವೆರ್‌ಗೆ.

ಪೂರ್ವೊಡು ಭೂತೊಳು ಕಾಡ್‌ಗುಡ್ಡೆಡ್ ಇತ್ತ್‌ದ್, ಪತ್ತ್ ಮಂದೆನವು ಮದಿಪುದ ಕಳಟ್ ದರ್ಶನೊಡು ತೋಜಿದ್ ತನುಕುಳೆನ್ ನಂಬೊಡು ಅಂದ್‌ದ್ ಪಣ್ಪಾವೊಂಡ ಐಕಾದ್ ಜನೊಕುಳು ಒಂಜಿ ಇಲ್ಲ್ ಅಲ್ಪಲ್ಪ ಕಟ್ಟ್‌ದ್, ಆ ಭೂತೊಳೆನ್ ಐಟ್ ಪ್ರತಿಷ್ಟೆ ಮಳ್ಪಾದ್ ಆ ಜಾಗ್‌ಗ್ ಸಾನ ಅಂದ್‌ದ್ ಪುದರ್ ಪಾಡಿಯೆರ್.

ಪಾಕ ಜನ ಜುಮಾದಿ ಸಂಬಂಧದ ಭೂತದ ಜಾಗ್‌ಗ್ ಮಾತ್ರ ಸಾನ ಇನ್ಪಿ ಪುದರ್ ಉಂಡು ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್.

ನನ ಪಾಕ ಮುಂದೆ ಮಲ್ಲ ಭೂತೊಳೆಗ್ ಉಪ್ಪೆರೆ ಕಟ್ಟ್‌ದಿ ಇಲ್ಲ್‌ಗ್ ಸಾನ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಜುಮಾದಿ, ಸರಜುಮಾದಿ, ಜಾರಂದಾಯೆ, ಪಂಜುರ್ಲಿ, ಬಬ್ಬರ್ಯೆ ಮಿನಿ) ಅವು ಅತ್ತಂದೆ ವರ್ಗದಾಕುಳು ಭೂತೊಳೆಗ್ ಇಲ್ಲ್ ಕಟ್ಟಿಯೆರ್‌ಡ ಸಾನ ಇನ್ಪೆರ್.

ಆಂಡ ಗರೆಡಿಡ್ ಮಧುಮಾಂಸದಾಂತಿನೆಡ್ಡ್ ಅವು ಶುದ್ಧ. ಸಾನೊಡು ಅವು ಉಪ್ಪುನೆಡ್ಡ್ ಸಾನ ಮೈಲೆ. ಸಾನೊಡು ಭೂತೊಗು ಪೂಜಾರಿ ಆದ್ ಒಕ್ಕೆಲ್ಮೆ ಮರಕಲೆ, ಮ್ಯೊಲಿ ಉಂತೊಲಿ. ದೀಪ ಧೂಪ ತೋಜಾದ್ ಪಣಿಯಾರ ಕಲತ್‌ದ್ ಕಡ್ಸಲೆ ಮಣಿ ಪೂಜಾರಿಗ್ ಕೊರ್ಪಿನಾಯಗ್ ಮುಕ್ಕಲ್ದಿ ಇನ್ಪೆರ್. ಇಂಬೆ ಒಕ್ಕೆಲ್ಮೆ.

III. ಭೂತದ ಕೊಟ್ಟ್ಯ - ಉಂದು ಸಾನೊಡ್ಡು ಕಡಮೆದವು. ಉಂದುಲಾ ಗೋಡೆ ಮಾಡ್ ಇತ್ತಿ ಒಂಜಿ ಇಲ್ಲ್ ಅತ್ತ್‌ಡ ಗೋಡೆದಾಂತೆ ಮಾಡ್ ಉಪ್ಪು ಒಂಜಿ ಎಲ್ಲ್ಯ ಒಯ್ಯಪುರೆ. ಇಂಚಿತ್ತಿನೆಟ್ಟ್ ತಲಭೂತೊಳು ಇಜ್ಜಿಡ ಗುಡ್ಡೆದ ಭೂತೊಳು ಉಪ್ಪುವ. ಅವು ಅತ್ತಂದೆ ಹೀನ ತರತ ಭೂತೊಳುಲಾ ಇಂಚಿತ್ತಿ ಕೊಟ್ಟ್ಯಂದ್ ಉಪ್ಪುವ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಆಂಡ ಬುಡುಒಕ್ಕೆಲ್ ಭೂತೊಗು ಕಟ್ಟ್‌ದಿ ಇಲ್ಲ್‌ಗ್‌ಲಾ ಕೊಟ್ಟ್ಯ ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಉಂದೆಕ್ ಮಾಡ ಇನ್ಪಿನವುಲಾ ಶೇರುಂಡು. ಪಾಕ ಕೊಟ್ಟ್ಯಗ್ ಸರಕಾರದ ತಸ್ತಿಗೆಲಾ ಉಂಡು. ಕೊಟ್ಟ್ಯದಾಂತೆ ಬಜೀ ಒಂಜಿ ಕಲ್ಲ್ ಒಲ್ಪಲಾ ಇತ್ತ್‌ಂಡ ಐಕ್‌ಲಾ ಕೊಟ್ಟ್ಯ ಪಣ್ಪೆರ್.

ಉದಾ : ಬಬ್ಬರ್ಯ ಕಲ್ಲ್‌ಗ್ ಬಬ್ಬರ್ಯ ಕೊಟ್ಟ್ಯ ಇನ್ಪೆರ್.

IV. ಬೆರ್ಮಸ್ಥಾನ - ಅಂದ್‌ಂಡ ಬೆರ್ಮೆರೆಗ್ ಕಟ್ಟ್ ಬನವು ಜಾಗ್. ಬೆರ್ಮೆರ್ ಅಂದ್‌ಂಡ ಪರಕೆಡ್ಡ್ ಪುಟ್ಟುದು ಮಾಯಕ ಆತಿನಾಯೆ ಅಂದ್‌ದ್‌ಲಾ ತೆತ್ತಿಡ್ಡ್ ಪುಟ್ಟುದಿನಾಯೆ ಅಂದ್‌ದ್‌ಲಾ ಪಣ್ಪೆರ್. ಪಾಕ ಜನ ಭ್ರಮ (ಬ್ರಹ್ಮ) ಚಾರಿ ಆಯಿ ಒರಿ ಬೆರಣೆ ಭೂತ ಆಯಿನಿ ಅಂದ್‌ದ್‌ಲಾ ಪಾಕ ಮುಂದೆ ತ್ರಿಮೂರ್ತಿಳೆಡ್ ಒರಿಯಾದುಪ್ಪು ಬ್ರಮ್ಮೆನ ತರೆನ್ ಈಶ್ವರ ದೇವೆರ್ ಕಡ್ತೆರ್. ಅಪಗ ಆ ತರೆ ಯೆಂಕ್ ನನ ದಾನೆ ಗತಿ ಅಂದ್‌ದ್ ಕೇಂಡಿನೆಕ್ ಭೂಮಿಲೋಕೊಗು ಪೋದು ಭೂತೊಳೆಡೊಪ್ಪ ಪೂಪೂಜನೆ ಗೆತ್ತೊಣ್ಲ ಅಂದೆರ್‌ಗೆ. ಈ ಬೆರ್ಮೆರೆನ್ ಜನೊಕುಲು ವಿಶೇಷವಾದ್ ಬೈದೆರ್ಲು ಭಾರಿ ಮರಿಯಾದಿಡ್ ದೇವೆರೆ ಲೆಕ್ಕನೆ ಮಳ್ತಾದೆರ್. ಒಂಜಿ ಪಾತೆರ ಬಹು ಸತ್ಯ ಇನ್ಪಿನೆಕ್ ಬೆರ್ಮೆರೆ ಆಜ ಪಾಡುನವುಲಾ ಉಂಡು.

ಉದಾ : ಬೆರಮಣ ಎಚ್ಚಿಡ್ ಬೆನಡ, ಐನ್ ಮೀರಿಯಡ ಯೆನ ಕೆರಿ ದೋಷ ಉಂಡು. ಐನ್ ಮೀರಿಯಡ ಕಾಸಿಡ್ ಕಬೆತಿ ಕೆರಿ ದೋಷ ಉಂಡು. ಐನ್ ಮೀರಿಯಡ ಕೆಮುಲತ್ತ ಬೆರ್ಮೆರೆ ಬೆಂದಿ ದೋಷ ಉಂಡು ಇನ್ಪೆರ್.

ಈ ಬೆರ್ಮೆರೆಗ್ ಕೆಮುಲತ್ತ ಬೆರ್ಮೆರ್, ಆರ್ಲ ಬೆರ್ಮೆರ್, ನೀರ ಬೆರ್ಮೆರ್, ನಾಗಬೆರ್ಮೆರ್ ಅಂದ್‌ದ್ ಪಣ್ಪಿನವು ಉಂಡು. ಮೇರೆಡೊಪ್ಪ ನಾಗೆ ಶೇರಿಯೆಗೆ. ಬೊಕ್ಕ

ಅಬ್ಬಗೆ ದಾರಗೆ ಕೋಟಿಪೂಂಜೆ ಇನ್ಪಿ ಮಾಯಕದಾಕುಳುಲಾ ಬೇತೆ ಪಾಕ ಭೂತೊಳುಲಾ ಕೂಡಿಯ. ಈ ಬೆರ್ಮೆರ್ ಶುದ್ಧರಾದುಪ್ಪುನೆಡ್ಡ ಮಧುಮಾಂಸ ಉಪ್ಪೆರೆ ಬಲ್ಲಿ, ಶೂದ್ರೆರ್ ಪೂಜೆ ಮಳ್ಪೆರೆ ಬಲ್ಲಿ, ಬೆರಣೆ ಮಳ್ಪೊಡು. ಇಂಬ್ಯಗ್ ದಿನಾಲ ಅತ್ತ್‌ಡ ಸಂಕ್ರಾಂತಿಡ್ಡ ಸಂಕ್ರಾಂತಿಗ್ ಅತ್ತ್‌ಡ ದೀಪಾವೊಳಿಡ್ಡ ದೀಪಾವೊಳಿಗ್ ಪೂಪೂಜನೆ ಆಪುಂಡು. ಬೊಕ್ಕ ಬೆರಣೆ ರಡ್ಡ ಸಿದ್ದೆ ಬೊಳಂತೆ ಅರಿ ತಾರಯಿ ಕೇಪುಲಪೂ ಕೇದಯಿ ಪಿಂಗಾರ ಮಿನಿ ಬೆರ್ಮೆರೆ ಎದ್‌ರ್‌ಡ್ ಅಂಚಿಂಚಿ ನೆಲಟ್ ಬಿರ್ಕ್‌ದ್ ಪೂಜೆ ಮಳ್ತದ್, ಐಡ್ಡ ಪತ್ತ್ ಅರಿ ಪೂಜಿದ್ ಖರ್ಚಿ ಕೊರ್ಪಿನಾಯಗ್ ಕೊಂಡು ಕೊರ್‌ಂಡ ಆಯೆ ಒಂಜಿ ಸೇರ್ ಅರಿ ಕೊರ್ಪೆ.

C.ಕೋಲ, ನೇಮ, ಅಗೆಲ್, ತಂಬಿಲ, ಬಂಡಿ, ಆಯನ

1. ಕೋಲ

A. ಶಬ್ದಾರ್ಥ, ಕೋಲ ಅಂದ್‌ಂಡ ಶೃಂಗಾರ. ಅತ್ತ್‌ಡ ಭೂತೊಗು ಒರಿಪುನಗ ಪಾಡು ಐತ. Docoration dresses in devil dances.

B. ಕೋಲದ ಸಮಯ

a. ಕಾಲಾದಿದ ಕೋಲ. ಉಂದು ವರ್ಸ ವರ್ಸಲಾ ನೇಮಕ ಆಪಿ ದಿನೊಟೆ ಆವೊಡು. ಉಂದೆಕ್ 8 ದಿನ ದುಂಬು ಊರುದ ಪತ್ತ್ ಮುಂದೆ ಕೋಲ ಆಪಿ ಜಾಗ್‌ದಡೆಗ್ (ಗರೆಡಿ, ಸಾನ) ಬತ್ತ್‌ದ್ ಕೋಲ ಕಟ್ಟುನಾಕುಳೆನ್ ಲೆಪುಡ್ಡು ಪಡಿಅರಿ, ತಾರಯಿ, ಐನ್ ಕವುಳೆ ಬಚ್ಚಿರೆ, ಐನ್ ಬಜ್ಜೆಯಿ (ಬೂಲ್ಯ), ಎಣ್ಣೆ ಮಿನಿ ಕೊರ್ದು, ಇಂಚಿತ್ತಿನಾನಿ ಕೋಲೊಗು ತಯಾರ ಆವೊಡು ಅಂದ್‌ದ್ ಪಣ್ಪೆರ್. ಐಕ್ ಆಯೆ 'ಪಡಿಅರಿ ದೆತ್ತೊಣುವೆ ಉಳ್ಳಯಾ' ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ಮೂಜಿ ಪುಂಡಿ ಅರಿ ದೆತ್ತ್‌ದ್ ಮುಕ್ಕೊಲು ಸಾನದ ಮಾಡ್‌ಗ್ ದಕ್ಕ್‌ದ್ ಪಿದಾಡ್ಡ ಇಲ್ಲಗ್ ಪೋಪೆ. ಬೊಕ್ಕ ನೇಮಕ ಆಯಿ ದಿನ ಕೋಲ ಕಟ್ಟಿಯೆರೆ ಬರುವೆ.

b. ಪರಕೆದ ಕೋಲ, ಉಂದೆನ್ ಪರಕೆ ಪಂಡೊಂಡಿನಾಯೆ ಮನಸ್ ಉಪ್ಪುನಗ ಮಳ್ಪಾವೊಲಿ. ಅಂದ್‌ಂಡ ಒಂಜಿ ದಿನ ದೀದ್ ಅವೆನ್ ದುಂಬುಪಿರ ಮಳ್ಪೊಲಿ. ಎಂಚಾಂಡಲಾ ಕೋಲದ ದಿನ ತಿಂಗೊಳುಡು ಆಟಿ, ವಾರೊಡು ಸೋಮವಾರ, ತಿತಿಟ್ ಪಾಸದಾನಿ ಆವಂದೆ ಬೇತೆ ಏಪಲಾ ಮಳ್ಪೊಲಿ.

c. ಆಂಡ ಕಾಲಾದಿದ ಕೋಲೊಗುಲಾ ಪರಕೆದ ಕೋಲೊಗುಲಾ ಬೆರಣೆ ದಿನ ಪಣೊಡು. ಆಯ ಕೈತಳ್ ಸಾನದ ಗರೆಡಿದ ಪೂಜಾರಿ ಒಂಜಿ ತಾರಾಯಿ ಪತ್ತೊಣ್ಡು ಕೇಣೊಡು. ಬೊಕ್ಕ ಊರುದ ಮೊಕ್ತೇಸೆರೆಗ್ ಪಣೊಡು. ಆಂಡ ಪೆತ್ತಿ ಅಮೆ, ಸೈತಿ ಕರ,

ಮುಟ್ಟುದೋಷ ಆಂಡ ದಿನ ಬದಲ್‌ಪೊಲಿ.

C. ಕೋಲ ಆಪಿ ಜಾಗ್

a. ಕಾಲಾದಿದ ಕೋಲ ಆಪಿ ಜಾಗ್

ಪಾಕ ಭೂತೊಳೆಗ್ ಗರೆಡಿಡ್ - ಬೈದೆರ್ಲೆಗ್, ಪಿಲಿಚಂಡಿಗ್, ಮಾಯಂದಾಳೆಗ್, ಕುಲತಾಯಗ್.

ಪಾಕ ಭೂತೊಳೆಗ್ ಸಾನೊಡು - ಜುಮಾದಿಗ್‌ಲಾ ಆಯ ಬಂಟಗ್‌ಲಾ ಮರ್ಲ್ ಜುಮಾದಿಗ್‌ಲಾ ಆಯ ಬಂಟಗ್‌ಲಾ ಕಾಂತರಜುಮಾದಿಗ್‌ಲಾ ಆಯ ಬಂಟಗ್‌ಲಾ ಮಲೆ ಜುಮಾದಿಗ್‌ಲಾ ಆಯ ಬಂಟಗ್‌ಲಾ ಪಂಚಜುಮಾದಿಗ್, ಕೊಡಮಂದಾಯಗ್, ಲೆಕ್ಕೆಸಿರಿಗ್, ಒಡಿಲ್‌ತಾಯಗ್, ಪಂಜುರ್ಲಿಗ್, ಜಾರಂದಾಯಗ್, ಮೈಸಂದಾಯಗ್ ಮಿನಿ.

ಪಾಕ ಭೂತೊಳೆಗ್ ಕೊಟ್ಯಡ್ - ಮೂಳು ವಾ ವಾ ಭೂತೊಳೆಗ್ ಕೋಲ ಆಪುಂಡು ಇನ್ನಿನೆನ್ ನಿಜ ಗೊಂತು ಮಳ್ಪೆರೆ ಬಲ್ಲಿ. ದಾಯೆಗಂದ್‌ಂಡ ಪಾಕ ಭೂತೊಳು ಒರ ಸಾನೊಡು ಬೊಕ್ಕೊರ ಅವ್ವೇ ಭೂತೊಳು ಕೊಟ್ಯಡ್‌ಲಾ ಗಡುಪಾಡು ಜಾಗುಳೆಡ್‌ಲಾ ಕೊಲ ದೆತ್ತೊಣುನವು ಉಂಡುಗೆ.

ಉದಾ : ಪಂಜುರ್ಲಿ, ಜುಮಾದಿ, ಒರ್ತಿ, ಕಲ್‌ರುಟ್ಟಿ, ಚೌಂಡಿ, ಗುಳಿಗೆ, ಮಾಕಲಿ, ಮುಗ್ಗೆರ್ಲೆಭೂತ (ಒರ್ಪಾಡಿದಾಕುಳು).

ದೊಂಪ - ಗರಡಿಡಾವಡ್ ಸಾನೊಡಾವಡ್ ಗಡುಪಾಡ್‌ಡಾವಡ್ ಇಲ್ಲ ಬಾಕ್ಯಾರ್‌ಡಾವಡ್ ಒಂಜಿ ಕೋಲ ಆವೊಡಾಂಡ ಪೊರ್ಲುದವು ಒಂಜಿ ದೊಂಪ ಆವೊಡು. ಉಂದೆಕ್ ಬೋಡಾಪಿ ಸನ್ನಾಯ ಊರುದಾಕುಳು ಕೊಂಡು ಬರೊಡು. ಪಾಡಿ ದೊಂಪೊಗು ಕೊಡಿ ಒಯಿಪೊಡು. ಅಂದ್‌ಂಡ ಮಡ್ಯೆಲೆ ಬೊಲ್ದು ಅತ್ತ್‌ಡ ಕೆಂಪು ಕುಂಟು ಪಾಡೊಡು. ತೌತೆ ಕುಂಬುಡ ಬೊಂಡ ಮಿನಿ ಕಟ್ಟೊಡು. ಪಿಲಿಚಂಡಿ ಕೋಲದ ದೊಂಪೊಗು ಸುತ್ತಲಾ ತಟ್ಟಿ ಕಟ್ಟ್‌ದ್ ಒಂಜೇ ಬಾಕಿಲ್ ದೀವೊಡು.

ಕೋಲ ಆಪಿನೆಕ್ ದುಂಬು ಗರೆಡಿಡ್ ಅತ್ತ್‌ಡ ಸಾನೊಡು ಮಣ್ಣಮೂರ್ತ ಆಪುಂಡು. ಅಂದ್‌ಂಡ ಆ ಆ ಜಾಗೆದ ಪೂಜಾರಿ ನೇಮಕ ಆತಿ ಬಾಕ್ಯಾರ್‌ದ ಮಣ್ಣ್ ಕೊಂಡು ಬತ್ತ್‌ದ್ ಬೆರ್ಮೆರೆಗ್ ತೋಜಾದ್ ಗಂಧಪ್ರಸಾದ ದೆತ್ತೊಣ್ದು ಉಳಯಿ ಪಿದಯಿ ತೊಳಸಿಕಟ್ಟೆ ಪಾಗಾರೊಡು ಒಳ್ಪಒಳ್ಪ ಗರಿದ್‌ಂಡಾ ಅಡೆಗ್ ಮಣ್ಣ್ ಪಾಡೊಡು. ಉಳಯಿ ಪೂಜಾರಿ ಪಿದಯಿ ದಿಕ್ಕೆ.

ಒಟ್ಟಾರೆ ಪಣೊಡಾಂಡ ಮಲ್ಲ ಭೂತೊಳೆಗ್ ಗರೆಡಿ ಸಾನೊಡು, ಸುಮಾರ್‌ದ ಭೂತೊಳೆಗ್ ಕೊಟ್ಯದಳ್ಪ ಬೊಕ್ಕಲಾ ಹಲ್ಕಿ ಭೂತೊಳೆಗ್ ಗಡುಪಾಡು ಜಾಗ್‌ಳೆಡ್ ಭೂತದ ಕಲ್ಲ್ ಒಳ್ಪ ಉಂಡಾ ಅಲ್ಪ ಕೋಲ ಆಪುಂಡು.

b. ಪರಕೆದ ಕೋಲ ಆಪಿ ಜಾಗ್

ಪರಕೆ ಪಂಡಿನಾಯೆ ಸಾಧಾರಣವಾದ್ ತನ ಇಲ್ಲ ಕೈತಳ್ ಬಾಕ್ಯಾರ್ಡ್ ದೊಂಪ ಪಾಡ್ದ್ ಕೋಲ ಕೊರ್ಪೆ.

D. ಕೋಲದ ಜನ

a. ಕೋಲ ಮಳ್ಪಾವುನಾಕುಳು

ಮೂಡಯಿ ಜೈನೆರ್‌ಲಾ ಕೋಲ ಮಳ್ಪಾವೆರ್. ಒಕ್ಕೆಲಾಕುಳು (ಬಾರಗೆರ್), ಬಿರುವೆರ್, ಮರಕಲೆರ್, ಮುಗ್ಗೆರ್ಲು, ದಿಕ್ಕನಾಕುಳು ಇಂಚಿತ್ತಿ ತರತರತ ಜಾತಿದಾಕುಳುಲಾ ಕೋಲ ಮಳ್ಪಾವೆರ್. ಮೋಕುಳು ಪಾಸಫಲಾರೊಡು ಉಪ್ಪೊಡು.

b. ಕೊಲ ಮಳ್ಪುನಾಕುಳು ಅತ್ತ್‌ಡ ಕೋಲ ಕಟ್ಟುನಾಕುಳು

ಸಾಧಾರಣವಾದ್ ಪಂಬದೆರ್, ಪರವೆರ್, ನಲಿಕೆದಾಕುಳು. ಪಂಬದೆ ಅಂದ್‌ಂಡ ಜಾತಿ ಶೆಟ್ಟಿ ಒಕ್ಕೆಲ್ಲೆ. ಪರವೆ ಅಂದ್‌ಂಡ ಜಾತಿ ಶೆಟ್ಟಿ ಬಿರುವೆ. ನಲಿಕೆದಾಯೆ ಅಂದ್‌ಂಡ ಜಾತಿ ಶೆಟ್ಟಿ ದಿಕ್ಕೆ. ಸಾಧಾರಣವಾದ್ ಇರುವೆರ್, ಗಡ್ಸ್‌ದೆಕ್ಕಾಂಡ ಮೂವೆರ್ ಕೋಲ ಕಟ್ಟುವೆರ್. ಒರಿಯೇ ಕೋಲ ಕಟ್ಟುನವುಲಾ ಉಂಡು. ಪಾಕ ಕೋಲೊಳೆಡ್ ಒರಿ ಬಂಟೆಲಾ ಉಪ್ಪುವೆ.

ಉದಾ : ಜುಮಾದಿಗ್.

ಕೋಲದಾನಿ ಮೋಕುಳುಲಾ ತರೆಕ್ ಮೆಯಿಕ್ ಮೀದ್ ಪಾಸಫಲಾರೊಡು ಉಪ್ಪೊಡು. ಮೊಕುಳೆಗ್ ಪೆತ್ತಿ ಅಮೆ, ಸೈತಿ ಕರ, ಮುಟ್ಟುದೋಷ ಆವೆರೆ ಬಲ್ಲಿ. ದಿಕ್ಕನಾಕುಳೆನ್ ಮುಟ್ಟೆರೆ ಬಲ್ಲಿ.

ಆಂಡ ಒಂಜೊಂಜಿ ಕೋಲದ ಜಾಗುಳೆಡ್ ವಾ ವಾ ಭೂತೊಳೆಗ್ ಕೋಲ ಆಪುಂಡಾ ಆ ಆ ಭೂತೊಳೆ ಪುದರ್‌ಡ್ ಒರಿ ಇರುವೆರ್ ಪೂಜಾರಿಳು ಉಪ್ಪುವೆರ್. ಬೊಕ್ಕ ಒತ್ತು ಪೂಜಾರಿ ಇನ್ನಿನಾಯೆ ಉಳ್ಳೆ. ಇಂಬ್ಯೆ ಕೆಲಸ ಪೂ ಪಟ್ಟುನವು, ಗಂಧ ತರೆತ್‌ದ್ ತಯಾರ ಮಳ್ಪುನವು, ಪುಣ್ಯ ನೀರ್ ತಲಿಪುನವು. ಬೊಕ್ಕ ಇರುವೆರ್ ತೂಕೆದ ಪೂಜಾರಿಳು. ಮೊಕುಳು ಸುರ್ಯ, ಕುಂಚಾಲ್, ರುಮಾಲ್ ಇಂಚಿತ್ತಿನೆನ್ ಪತ್ತೋಣುನಾಕುಳು.

ಮೋಕುಳು ಪಾಸಫಲಾರೊಡು ಉಪ್ಪೊಡು. ತರೆಕ್ ಮೆಯಿಕ್ ಮೀದ್ ಶುದ್ದೊಡು ಜೈನಾದಿಗೆಡ್ ಮಧುಮಾಂಸ ತಿನಂದೆ ಅಂಗಸಂಗ ಮಳ್ಪಂದೆ ಉಪ್ಪೊಡು.

E. ಕೋಲದ ತರ

a. ಭೂತೊಗು ತಕ್ಕ ರೂಪ

ವಾ ಭೂತೊಳೆಗ್ ಕೋಲ ಆಪುಂಡಾ ಆ ಭೂತೊಳೆ ರೂಪು ಕೋಲ ಕಟ್ಟುನಾಯೆ

ಪಾಡುವೆ. ಎಂಚಂದ್ಂಡ ಒರಿ ಪಿಲಿಚಂಡಿಗ್ ಕೋಲ ಕಟ್ಟುವೆಡ ಆಯಗ್ ಪಿಲಿ ಮುಖ ಬೋಡು, ಅಂಚನೇ ಪಂಜುರ್ಲಿ ಕೋಲೊಗು ಪಂಜಿ ಮುಖ, ನಾಲ್ ಕೈತಾಯ ಕೋಲೊಗು ನಾಲ್ ಕೈ, ಮಾಯಂದಾಳೆ ಕೋಲೊಗು ಪೊಣ್ಣ ರೂಪು ಪಾಡುವೆರ್. ಬೊಕ್ಕ ಜಾರಂದಾಯ, ಪಡಿಕಂದಾಯ, ಕೋಟಿಪೂಂಜ ಕೋಲೊಡು ಕಿಸೋರ್ಲ್ ಇನ್ನಿ ಗೆಜ್ಜ ಕಟ್ಪೆದಿ ಕರ್ಬದ ಬೆತ್ತ ಪತ್ತೊಣುವೆರ್. ಎಂಚಲಾ ಕೋಲ ಕಟ್ಟುನಾಕುಳು ತಿರಿಒಲಿ, ಪೂ, ಅರದಲ, ಮಜಿ, ಕೆಂಪುಶಾಲ್, ಉರ್ಕುಸರಿಯ, ಮೋನ್‌ಮಾಲೆ (ಗುಂಡುಮಣಿ), ಪಟ್ಟರೆ, ಬಲೆ, ಪಿಜಿರ್‌ಓಲೆ, ಧೋತ್ರ, ಶೀರೆ, ಅಂಗಿ, ಚಲ್ಲನಗೆಜ್ಜೆ ಕಡ್ಸಲೆ, ಮಣಿ, ಸುರ್ಯ, ಗಗ್ಗರ, ಚಪ್ಪರ್ ಕೊಂಬು, ಮುಡಿ, ಅನಿ ಇಂಚಿತ್ತಿನೆಡ್ದ್ ಪಾಕದೆನ್ ಆ ಆ ಕೋಲೊಗು ತಕ್ಕ ಪಾಡೊಣುವೆರ್.

b. ಬಾಲ್‌ಭಂಡಾರ ಜಪ್ಪುನವು (ಕೋಲದ ಬುಡ)

ಮಾತ ಕೋಲೊಳೆಗ್ ಬಾಲ್‌ಭಂಡಾರ ಜಪ್ಪುನವು ಇಜ್ಜಿ. ಸಾಧಾರಣಾದ್ ಪರಕೆದ ಕೋಲೊಗು ಗಡುಪಾಡ್ ಜಾಗುಳೆಡ್ ಆಪಿ ಕೋಲೊಗು ಭಂಡಾರ ಜಪ್ಪುನವು ಉಂಡು. ಭಂಡಾರ ಜಪ್ಪುನಿ ಅಂದ್ಂಡ ವಾ ಭೂತೊಗು ಕೋಲ ಆಪುಂಡಾ ಅಡೆಗ್ ಸಾನೊಡ್ದು ತುತ್ತು ಐತ ಭೂತದ ಮೊಗ ಬೊಳ್ಳಿ ಬಂಗಾರ್‌ದ ನಗನಾಣ್ಯೊಳು ಬೈದೆರ್ಲೆ ನೇಮೊಗಾಂಡ ಸುರ್ಯ, ಚಲ್ಲನಗೆಜ್ಜೆ ಪಟ್ಟಪರಕೆದ ಸಾಮಾನೊಳು ಭೂತೊಳು ತೆಕ್ಕೆ ನಿಶಾನಿಗಣೆ ಜೀಟಿಗೆ ಕೊಡೆ ಸತ್ತಿಗೆ ಗಿಂಡಿಯ ಮಿನಿ ಮಾತಲಾ ಮಲ್ಲ ಬಿರ್ದ್‌ಡ್ ಕೊಂಬು ವಾದ್ಯೊಡು ದೊಂಪದಡೆಗ್ ಬರ್ಪಿನವೇ. ಅಪಗ ಭೂತೊಳು : "ಯೆಂಕುಳೆ ಬಾಲ್‌ಭಂಡಾರ ಮೂಳು ಕೆರ್ಪೆರೆ ಅಪ್ಪಣೆ ತಿಕ್ಕೊ" ಅಂದ್‌ದ್ ಮಾಗಣೆದಾಕುಳೆಡ ಕೇಣ್ಣಗ್ ಅಕುಳು : ಯೆಂಕುಳು ನರಮಾನ್ಯೆರ್. ನಿಕುಳು ಮಾಯರೂಪದಾಕುಳು. ನಿಕುಳು ನಿಲೆಕಲೆ ಈತಾತ್ ಅಂದ್‌ದ್ ಯೆಂಕುಳೆಗ್ ಗಡಿಮಿತ ಮಳ್ಪೆರೆ ಬಲ್ಲಿ, ನಿಕುಳೆ ಅಪ್ಪಣೆದ ಲೆಕ್ಕ ಆವಡ್. ಭೂತೊಳು ಯೆಂಕುಳೆಗ್ ಪಾಡ್ಡಿ ಚಪ್ಪರೊಡು, ಒಯಿತಿದಿ ಕೊಡಿಟ್, ದೀಯಿ ಸುಕಲತಿ ಪಣ್ಯಾರೊಡು, ಒತ್ತಿ ಮುದ್ರೆಡ್, ಒಯಿತಿ ಓಮೊಡು, ಕಟ್ಟಿ ಕುಕ್ಯಾಲಿಡ್ ಒಟ್ಟ ಉಂಡು ಅಂದ್‌ದ್ ಮಾಗಣೆದಾಕುಳೆಗ್ ತೋಜುಂಡಾ ಅಂದ್‌ದ್ ಕೇಣ್ಣಗ : ಒಂಜಿ ದುಂಬು ಪಿರ ಇತ್ತ್ಂಡಲಾ ನಿಕುಳು ಮಾಯೊಡು ತೆರಕಯಿ ಮಳ್ತ್‌ದ್ ದೀದ್ ವಿಷ ಇತ್ತ್ಂಡ ಮಾಯೊಡು ದೀದ್ ಅಮೃತಘಳಿಗೆ ಇತ್ತ್ಂಡ ಮದಿಪು ಬಾರಗೆರೆಗ್‌ಲಾ ನಂಬಿ ಕರ್ತವೆರೆಗ್‌ಲಾ ಕೈಕೂಡಾದ್ ಕೊರೊಡು. ಯೆಂಕುಳು ಮಳ್ತ್‌ದಿನವು ತಪ್ಪು ಉಂಡು, ಕೈತಪ್ಪು, ಬಾಯಿತಪ್ಪು, ನುಡಿತಪ್ಪು ಇತ್ತ್ಂಡಲಾ ಯೆಂಕುಳೆಗ್ ಮಾಪು ಮಳ್ತ್ ಕೊರ್ದು ನಡಪಾವೊಡು" ಅಂದ್‌ದ್ ಪಂಡೊಣುವೆರ್. ಐದ್ದ್ ಬೊಕ್ಕ ಮಾತ ಸಮ ಉಂಡಾ ಅಂದಂದ್ ತೂವರೆಗ್ ತನ ಬಂಟನ್ ಕಡಪುಡುಂಡು. ಅಪಗ ಕಲ್ಕೊಣ್ದು ದೊಂಪದ ಕಡಿಡ್ದ್ ಮತ್ತರ್ಲೆ ಮುಟ್ಟ ದರಿತೊಣ್ದು ಮಿತ್ತ್ ತಿರ್ತ್ ಅಂಚಿ ಇಂಚಿ ಕಣ್ಣ್ ಬುಲಾದ್

ತೂದು ಪಿರ ಪಾರ್ ಬತ್ತ್‌ದ್ ಸಮ ಉಂಡು ಪನ್ಪೆ ಅಪಗ ಭೂತ "ಅಂಚಾಂಡ ಉಳಯಿ ಆವೊಣುವ" ಅಂದ್‌ದ್ ಮಾಗಣೆಗ್ಲ ಪಂಡ್‌ದ್ ಪೊಗ್ಗುದು ಗುತ್ತು ಬಾರಗೆರೆನ್ ಮಿನಿ ಲೆತ್ತ್‌ದ್ ಗಂಧ ಪಿಂಗಾರ ಕೊರ್ದು ಹೇಳಿಕೆ ಬಾಲ್ ಬಂಡಾರ ಅವುಳೇ ಕೆರ್ತ್‌ದ್ ಭೂತ ಪಿರಿಯುಂಡು.

c. ಮುಂಡಲ ಪಾಡುನವು

ಕೋಲ ಆಪಿ ದೊಂಪದ ನಡುಟು ಇಜ್ಜಿಡ ಗರೆಡಿ ಸಾನದ ಉಳಯಿ ನೆಲಟ್ ಒಂಜಿ ಮಂಡಲ ಪಾಡುನವು ಉಂಡು. ಎಂಚಂದ್‌ಂಡ ಬೊಳಂತೆ ಅರಿತ ಪೊಡಿ, ಸೇಡಿ, ಮಂಜಲ್‌ದ ಪೊಡಿ, ಲಾಳದ ಪೊಡಿ ಒಟ್ಟುಗು ಬಿರಾದ್ ಕಲತ್‌ದ್ ಉರುಂಟುಡು ಗೆರಯ ಪಾಡ್ದ ನಡುಟು ಬಣ್ಣ ಬುಡಾವ್‌ದ್ ತರತರತ ಮೃಗ, ಪಕ್ಕಿ ಪರಣೆದವು ರೂಪುಳೆನ್ ಬರೆಪೆರ್. ಬೊಕ್ಕ ನಾಲ್ ಮೂಲೆಗ್ ನಾಲ್ ತಾರಯಿ, ನಡುಟು ಒಂಜಿ ನಾಲ್ ಮೂಲೆಗ್ ನಾಲ್ ಕವುಳೆ, ನಡುಟು ಒಂಜಿ ಕವುಳೆ, ಬಚ್ಚಿರೆ, ಅಂಚೆನೆ ಬಜ್ಜೆಯಿಲಾ ದೀಪೆರ್. ಬೊಕ್ಕ ನಡುಟು ಒಂಜಿ ಮುಕ್ಕಳಿಗೆ ದೀದ್ ಐತ ಮಿತ್ತ್ ಚರುವ ಬಳಸ್‌ದ್ ದೀಪೆರ್. ಮಂಡಲೊಗು ಸರ್ತ ಮಿತ್ತ್ ದೊಂಪೊಡು ಒಂಜಿ ತಾರಾಯಿನ್ ಕೂರು ಪೆರೆಸಾದ್ ತಿರಿಒಲಿಟ್ ದೀದ್ ಅಕ್ಕುಡುವೆರ್. ಉಂದೆಕ್ ಕುಕ್ಯಾಲಿ ಇನ್ಪೆರ್.

d. ನಲಿಪುನವು

1. ಭೂತೊಗು ತಕ್ಕ ನಲಿಕೆ

ಮಾತ ಕೋಲೊಳೆಡ್ ಒಂಜೇ ತರ ನಲಿಕೆ ಇಜ್ಜಿ. ಆ ಆ ಭೂತದ ಕೊಲೊಡು ಭೂತೊದ ತಕ್ಕ ಇತ್ತಿ ನಲಿಕೆ ಉಂಡು. ಬೈದೆರ್ಗೆ ಕೋಲದ ನಲಿಕೆ ಬೇತೆ. ಎಂಚಂದ್‌ಂಡ ಮುಕ್ಕೊಲು ದುಂಬು ಪಿರ ಸರರಿಯುನವು ಇಜ್ಜಿಡ ಗರ್‌ಗರ್ ತಿರುಗುನವು ಮಿನಿ ಉಂಡು. ಗುಳಿಗೆ, ಪಂಜುರ್ಲಿ, ಕೋಡಿದಬ್ಬುಗು ಉಂತು ಮಾನ್ಯೆರ್ ತೂಟೆ ಬೀಜಾವೆರ್. ಮೆಯಿಕ್‌ಲಾ ದೀವೊಣುವೆರ್. ಅರಬಾಯಿ ಪೋಪೆರ್. ಬೊಕ್ಕ ಕಡ್ಸಲೆಡ್ ತನ್‌ಕ್ ಕಡ್ತೊನುನವುಲಾ ಉಂಡು. ಬೊಕ್ಕ ಸುರ್ಯ ಪತ್ತೊಣ್ದು ನಲಿಪುನವು ಸುರ್ಯ ಬೆತ್ತೊಣುನವು ಸಹ ಉಂಡು. ಪಿಲಿಚಂಡಿ ಕೋಲೊಡು ಪಿಲಿತ ಲೆಕ್ಕನೆ ಗೊಬ್ಬೊಡು. ಪಾಕ ಕೋಲೊಡು ಕಡ್ಸಲೆ ಮಣಿ ಪತ್ತೊಣ್ದು ಕುಂಬರೊಡು. ನನ ಪಾಕದೆಟ್ ತೂಟೆ ಪತ್ತೊಣ್ದು ನಲಿಪೊಡು. ಉಂದೆತ ಹೆಚ್ಚಿ ಕಡಮೆ ಹೆಚ್ಚಾದ್ ತೂಯಿನಾಕುಳೆಗ್ ಗೊಂತಾವು.

2. ಭೂತೊದ ಪುಟ್ಟುಬಳಕೆ ಪನ್ಪುನಿ

ವಾ ಭೂತೊಳೆಗ್ ಕೋಲ ಆಪುಂಡಾ ಆ ಭೂತದ ಪುಟ್ಟುಬಳಕೆನ್ ಅನಿ ಕೋಲ ಕಟ್ಟುನಾಕುಳುಲಾ ಅಕುಳೆ ಕಡೆತ ಅಣ್ಜವು ಪೊಣ್ಜವುಳುಲಾ ಪಾರ್ದನಾದ್ ಪಣ್ಪೆರ್. ಗರೆಡಿದ್

ಕೋಲ ಆನಗ, ಬೆರ್ಮೆರೆ ಪುಟ್ಟುಬಳಕೆ ಪಣ್ಪಿನವುಲಾ ಉಂಡು. ಉಂದೆಕ್ ಬೀರ ಪಣ್ಪಿನಿ ಅಂದ್‌ದ್‌ಲಾ ಪಣ್ಪೆರ್. ಮುಖ್ಯಾದ್ ಆನಿದ ದಿನೊಟು ಅಕುಳೆ ಪುಟ್ಟುಬಳಕೆ ಕಾರಣೇಕ ಸಾವು ಇಂಚಿತ್ತಿನೆನ್ ಪಣ್ಪೆರ್. ಆಂಡ ಬೈದೆರ್ಲೆ ಕೋಲದಾನಿ ಅಕುಳೆ ಪಟ್ಟವು ಜಪ್ಪುನವು ಉಂಡು. ಎಂಚಂದ್‌ಂಡ ಪೂಜಾರಿ ಚಲ್ಲಣಗೆಜ್ಜೆ ಕೊಲ್ಪಾದ್ ಸುರ್ಯ ಪತ್ತೊಣ್ಮು ಮುಕ್ಕೊಲು ಒಲಿಒಲಗ ಮಳ್ತ್‌ದ್, ಮಾಗಣೆ ಲೆತ್ತ್‌ದ್ ಅಕುಳೆಡ, ತೆನ್‌ಕಾಯಿ ರಾಜ್ಯೊಡು ಗುಡ್ಡೆ ಕುರ್ಕಾಲ್‌ಡ್, ಮುಡಯಿ ಪರಮೇಸ್ರೆ ದೇವೆರ್, ಪಡ್ಡಾಯಿ ಮಾಲಿಂಗೇಸ್ರೆ ದೇವೆರ್, ನಡುಮಧ್ಯೊಡು ಸಾರಳ್‌ಬಟ್ಟಾಕುಳು, ಐಂದಾಳಬಟ್ಟಾಕುಳು, ಮಡಸ್ತನದ ಕರ್ತಳು, ಕರ್ತುಸಾರಂಗುಳ್ಳಾಯೆ, ಅಕುಳು ಕೊರುಬಾನಿ ಅಬೆತ್ತ್ ಕಟ್ಟಿ ಅರಿ, ಪೂಕರೆ ಒರಸ್‌ನಾಲಯಿ, ಪಣಿಯಾರೊಗು ತಲ, ದೀಪೊಗು ಎಣ್ಣೆ, ಕೈಡ್ದ ಮೆಯಿಡ್ದ ಯೆಂಕುಳೆ ಉಲ್ಲಯಗ್ ಕಟ್ಟ ಕಡ್ತ್‌ಂಡ ಬೊಳ್ಳ ಒತ್ತ್‌ಂಡ ಬಹು ಚಂದ ಬಹು ಪೊರ್ಲು. ಮೂಜಿ ಪನ್ನಿ ಮೂಜಿ ಓಲೆಗ ಮಿತ್ತ್ ಪಾರ್ನಗ ಉಳ್ಳ ಅಂದ್‌ದ್ ಪಣ್ಪಾದ. ತಿರ್ತ್ ಬೂರ್ನಗ ಇಜ್ಜಿ ಅಂದ್‌ದ್ ಪಣ್ಪಾದ. ಇತ್ತೆ ಪತ್ತ್‌ಪ್ರಾಯದ ಮಾಯ, ಪದಿನಾಜೆಗ್ ಪೋವಂದೆ ಮಾಯೊಗು ಒಂಜಿ ಒಟ್ಟ ಪಣ್ಪಾವಂದೆ ಮದಿಪು ಯೆಂಕುಳು ಮೀರಂದೆ ಈ ರಾಜ್ಯೊಡು ಮದಿಮಾಳೆ ಲೆಕ್ಕಂತಿ ರಾಜ್ಯ ಮದಿಮಾಳೆ ಲೆಕ್ಕನೆ ದೀದ್ ನಾಲ್ ರಾಜ್ಯೊಗು ಕೋಡೆ ಕೀರ್ತಿ ಇತ್ತ್‌ಂಡ್. ಮೇಲಾದ್ ಕೀರ್ತಿ ಪಣ್ಪಾದ್ ಒಂಜಿ ಓಲೆಗ ಇನ್ವಿನವು ಯೆಂಕುಳೆ ಉಲ್ಲಯೆ ಬೆರ್ಮೆರೆಗ್ ಒಂಜಿ ಓಲೆಗ, ಸೇವೆಂದ ಓಲೆಗ, ಒಂಜಿ ಓಲೆಗ, ಯೆಂಕುಳೆ ಪಿದಿಪಿಂಕದ ಓಲೆಗ ಆಯಿ ಮಿತ್ತ್ ಯೆಂಕುಳು ಸಕನ ತಿದ್ದ್‌ದ್ ತೂಕಲ ಸೊಲುಂಕೊಣುವ ಅಂದ್‌ದ್ ಅಲವುದ ಸುರ್ಯ ದೆತ್ತ್‌ದ್ ಬೊಳ್ಳಿದ ಸುರಿಯ ಪತ್ತ್‌ದ್ ಉಪ್ಪುನಗ ಬಲಿ ಪಿದಾಡುಂಡು.

e. ನುಡಿಲಾ ಪ್ರಸಾದಲಾ

ಜನ ಸುಖ ಕೊರೊಡು ಅಂದ್‌ದ್ ಭೂತೊಗು ಪಂಡೊಣುನಗ, ಕೋಡೆಗ್‌ಲಾ ಯಾ ನಡಪುಡಿನಾಯೆ ನನ ಮೇಲ್‌ಗ್‌ಲಾ ಯಾನ್ ನಡಪುಡುನಾಯೆ ನಿಕುಳು ಭಯ ಬುಡಡೆ ಇನ್ನುಂಡು.

ಅವು ಆಯಿ ಬೊಕ್ಕ ಪೂಜಾರಿಳು ಮೊಕ್ತೇಸರನ್ ಲೆತ್ತ್‌ದ್ ಸರಕಾರ ಮೇಲ್‌ಮುದ್ರೆ, ದೇಲ ದೇವಸ್ಥಾನ, ಮಠಮಾಲ್ಯ, ನೂಲುಪಾಡಿ ಸಾನಿಕೆರೆಗ್‌ಲಾ ಎಚ್ಚರ್ತ್ತೊಣ್ಬ ಬೊಕ್ಕ ಗುತ್ತುಗುತ್ತುದಾಕುಳೆನ್, ದೇವೆರೆ ಮೇಳದ ಶೇರಿಗಾರನ್, ಪಂಚಾಳದ ಅಚಾರಿನ್ ನಾಯಿಕನ್, ಮೂಲ್ಯನ್, 50 ಒಕ್ಕೆಲ್ ಮರಕಲೆರೆನ್, ಬಾರ್ಕೂರ್, ಮಂಗಳೂರು ಹೋಬಳಿನ್, 66 ಗರೆಡಿ ಪೂಜಾರಿಳೆನ್, ಜಾತಿಸಂಗಾತೆರೆನ್ ಎಚ್ಚರಿತೊಣ್‌ಂಬ ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ಕರ್ತುಳೇ, ನೆನೆತಿ ಅಬ್ಬೊಗು, ನೆನಪನ ಕಾರ್ಯೊಗು, ಪಟ್ಟಸಿಂಗದನೊಗು, ರಾಜ್ಯಮಾಡೊಗು ಮಿತ್ತಾಯಿ ಚಾವಡಿ ಜಪುಡೊಣ್ಡು ಪೋಯೆರೆಗೆ, ಮಡತನದ ದೀಪ ಬಳಕ ಮಳ್ಪಾವೊಂಡೆರ್‌ಗೆ ಅಂದ್‌ದ್ ಎಡಂಬೂರು ಬೈದೆರ್ಲು ಕೋಡೆಗ್ ಪಣ್ಪಾದ್

ಮೇಲ್‌ಗ್ ಪಣ್ಪಾವ ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ಬಟ್ಟಲ್‌ದ ಗಂಧ ಕೊರ್ದು ಸುರ್ಯೊನು ಗಂಧ ಕೊರ್ಪಿನಾಯ ತರೆಕ್ ಅತ್ತಾಡ ಬಟ್ಟಲ್‌ದಡೆಗ್ ಅತ್ತ್‌ಡ ಬಚ್ಚಿರೆಗ್ ಮುಟ್ಟಾವೆ. ಬೇತೆ ಮಂದೆಗ್ ಒತ್ತೊತ್ತು ಪ್ರಕಾರ ಗಂಧ ಪಿಂಗಾರ ಕೊರ್ದು ಕರ್ತುಳೇ, ವೇಳ್ಯ ಪೋಂಡು ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ಮುಕ್ಕೊಲು ದುಂಬು ಪಿರ ಸರಾರಿದ್ ಪಿರಿಯುವೆರ್.

ನ್ಯಾಯನಕರ ಇತ್ತ್‌ಂಡ ಬೈದೆಳ್ರು ತೀರಿಸಾವಂದೆ ಮದಿಪುಗು ಕೊರ್ದು ತೀರಿಸಾಯಿ ಬೊಕ್ಕ ಪ್ರಸಾದ ಪಟ್ಟುಂಡು. ದುಃಖ ಅನುವಾರ ಪಂಡೊಣಾಂಡ ಎಡ್ಪೆ ಮಳ್ತ್ ಕೊರುವ ಇನ್ಪಿ ಅಭಯ ಕೊರ್ಪೆರ್.

ಕೋಡ್‌ದಬ್ಬು ಕೋಲೊಡು ಮಾನ್ಯೆ ನಿಕುಳೆಗ್ ಎಲ್ಲಿನೇಲಿಗ್ ಪೋಯಿನವುಳು ಬತ್ತಿನವುಳು ಬರಬಾಕಿಲ್ ಜತ್ತ್‌ಕೊರ್ದು ಒಂಜೆಕ್ ಒಂಜರೆ ಪತ್ತೆಕ್ಕ ಪದಿನಾಜಿ ಪುಟ್ಟಾದ್ ಕೊರ್ದು ಗೇಣದಾಂತಿನಾಕುಳೆಗ್ ಗೇಣ, ಬುದ್ಧಿದಾಂತಿನಾಕುಳೆಗ್ ಬುದ್ಧಿ ಕೈಕಾರ್‌ಗ್ ಸುಖ ಕೊರುವೆ. ಅವುಸೊಗು ಪಟ್ಟ ಕಟ್ಟರೆ ಬಲ್ಲಿ. ದುಸ್ಮಾನಗ್ ಎದ್‌ರ್ ಯೆಂಕುಳು ಪೋಯಿನವುಳು ಬತ್ತಿನವುಳು ಬರಬಾಕಿಲ್ ಜತ್ತ್ ಕೊರ್ಪ ಅಂದ್‌ದ್ ಪಣ್ಪೆ.

ಕೊಡಮಂದಾಯ ಕೋಲೊಡು ಎಂಚಂದ್‌ಂಡ : ಕೊಡಮಂದಾಯಗ್ (ಕೋಲ ಕಟ್ಟುನಾಯಗ್) ಮುಖ ಏರಿ ಬೊಕ್ಕ ಜನೊಕುಳು ಆಯ ಮಿತ್ತ್ ಕೇಪುಲಪೂ ದಕ್ಕುವೆರ್. ಅಪಗ ಆಯೆ ರಾಜ್ಯದ ಪೊರ್ಲು ಯೆಂಕ್ ತಿಕ್ಕ್‌ಂಡ್, ಕಾಲದ ಆಗಭೋಗ ತಿಕ್ಕ್‌ಂಡ್, ಸಂತೋಷಾಂಡ್‌ಪರಿಪೂರ್ಣಾಂಡ್, ವರ್ಸಾದಿ ತಿಂಗೊಳುದ ಬಲಿಬಾರಣೆ ಯೆಂಕ್ ತಿಕ್ಕ್‌ಂಡ್, ಯೆಂಕ್ ಪೊರ್ಲಾಂಡ್, ಈ ರಾಜ್ಯೊಗು ಯಾನ್ ಅಮೃತಘಳಿಗೆ ಕೂಡಾದ್ ಕೊರುವೆ, ವಿಷಗಳಿಗೆ ಪಾರಾದ್ ಕೊರುವೆ ಇನ್ಪೆ ಅಪಗ ಜನ ಮಾಯೊಗು ಸಂತೋಷಾಂಡ ಯೆಂಕುಳೆಗ್‌ಲಾ ನಾಲ್ ತುಡರ್ ಅರ್ಲಾದ್ ರಡ್ಡ್ ತೆಕ್ಕಾಯಡ ನಿಕ್ಕ್ ಅಪಮಾನಾಂಡ್. ಯೆಂಕುಳೆನ್ ಬೆಳಗಾಯಡ್ ನಿಕ್ಕಾಂಡ್. ಹೆಚ್ಚಾದ್ ಅರ್ಲಾಯಡ ನಿಕ್ಕೇ ಪುದರಾಂಡ್ ಇನ್ನೆರ್.

f. ಕೋಲದ ಕಡೆ, ಕಟ್ಟೆಕಟ್ಟೆ ಪೂಜೆಲಾ, ಸೂಟೆದಾರೆಲಾ

F. ಕೋಲ ಕಟ್ಟುನೆತ್ತ ಕಾರಣ

ಭೂತೊಳೆಗಾವಡ್ ಬೈದೆರ್ಗೆಗಾವಡ್ ಅಕುಳೆ ಸಂತೋಷೊಗುಲಾ ಮಲ್ಲಾದಿಗೆಗ್‌ಲಾ ಮಳ್ಪುವೆರ್. ಅತ್ತ್‌ಡ ಊರುಗು ಎರುಮಾನಿಗ್ ಎಡ್ಡೆ ಆಪಿಲೆಕ್ಕ ಕೋಲ ಕೊರ್ಪೆರ್. ಆಂಡ ಬೈದೆರ್ಗೆಗ್ ನೇಮ ಕೊರ್‌ಂಡ ಕೊರಿನಾಯಗ್ ಬುಳೆಸಲೆ ಹೆಚ್ಚುಂಡು. ಕೂಡುಕುಟುಂಬ ಬಾಳುಂಡು ಇನ್ನೆರ್. ಐಕಾದ್ ಉಂದೆನ್ ಭಕ್ತಿಡ್ ಶಕ್ತಿ ಮೀರ್‌ದ್ ಮಳ್ಪುವೆರ್. ಆಪತ್ತ್ ಗುಣ ಆದ್ ಪರಕೆ ಸಂದಾಯಿಬ್‌ಡ ಬೆಯಿಪಾದಿ ಬಾರ್ ಕೊಡಿ ಬರ್ಪುಂಡು, ಇಜ್ಜಿಡ ಬೈತಮುಟ್ಟೆ ಪೊತ್ತುದು ಬೊಣ್ಯ ಆಪುಂಡು. ಆಂಡ ಕುಡ ಪರಕೆ ಪಂಡೊಣ್‌ಂಡ ಸಮ ಆಪುಂಡುಗೆ.

4. ತಂಬಿಲ

a. ಶಬ್ದಾರ್ಥ : ತಂಬಿಲ ಇನ್ವಿನವು ತಾಂಬೂಲ, ತಂಬುಲ ಇನ್ವಿ ಕನ್ನಡ ಶಬ್ದ ಐಕ್ ಬಚ್ಚಿರೆ ತಿನ್ವಿನಿ ಇನ್ವಿ ಅರ್ಥ ಉಂಡು.

ತಂಬಿಲ ಇನ್ವಿನೆಕ್ ಪಾಕ ಜನ ಭೂತೊಗು ಮಳ್ಪುನಿ ಅಂದ್‌ದ್‌ಲಾ ಪಣ್ಪೆರ್.

B. ಏತ್ ತರತ ತಂಬಿಲ

ನಾಗತಂಬಿಲ, ಭೂತತಂಬಿಲ ಇನ್ವಿ ಭೇದ ಉಂಡು.

ಭೂತೊಗು ತಂಬಿಲ ಆಪಿನವಾಂಡ ತರತರೊಟು ಆಪುಂಡು.

ಬೆರ್ಮತಂಬಿಲ : ಸುತ್ತೆ (ಚಂದ್ರಿಗೆ) ದೀದ್ ಇರೆಟ್ ಗಜ್ಜೆಯಿ ಪೂಪೂಜನೆ.

ಲೆಕ್ಕೆಸಿರಿ ತಂಬಿಲ

ನಂದಿಗೋಣಗ್ ಬೆಯಿಪಾದಿ ಕುಡು

ಬಬ್ಬರ್ಯಗ್ ಕಡುಂಬು ಕಲಿ

ಮೈಸಂದಾಯಗ್ ಪೇರ್ ನೆಯಿ

ಪಾಕದೆಕ್ ಕೋರಿ ಕುದುಪುನಿ, ಪಾಕದೆಕ್ ತಾರಯಿ ದರ್ಪುನಿ, ಪಾಕದೆಕ್ ಗಜ್ಜೆಯಿ ಇರೆಟ್ ದೀದ್ ಭೂತೊಗು ತೋಜಾವುನಿ, ಐದ್ದ್ ಬೊಕ್ಕ ತಿನ್ವಿನಿ.

ಸಾಧಾರಣಾದ್ ಬೇಷಡ್ ಪತ್ತ್ ಪೋಪಿನಾನಿ ಭೂತೊಳೆಗ್ ಒಂಜಿ ಶೇರ್ ಅರಿ, ಒಂಜಿ ತಾರಯಿ, ಬಾರೆದ ಇರೆಟ್ ದೀತಿ ಗಂಧ, ಕೇಪುಲ ಪೂ ಕೊರ್ಪಿನಿ. ಐದ್ದ್ ಬೊಕ್ಕ ಭೂತೊಗು ದೀಪ ತೋಜಾದ್ ಬಾರೆದ ಇರೆ ಎದ್‌ರ್ ದೀದ್ ಪೊದ್ದೊಲು, ನೆಯಿ, ಪಂರ್ದ್, ಬೆಲ್ಲ ಬಚ್ಚಿರೆ, ಬಜ್ಜೆಯಿ, ಕೇಪುಲಪೂ, ಒಂಜಿ ಕಡೆಟ್. ಬೊಕ್ಕೊಂಜಿ ಕಡೆಟ್ ಕೇಪುಲ ಪೂಲಾ ಒಂಜಿ ಬೊಂಡಲಾ ದೀಪಿನಿ.

ಗ್ರಾಮ ಸಾನೊಡು ಭೂತೊಳೆಗ್ ಮಂಚವುದ ಮಿತ್ತ್ ಒಂಜಿ ಸುತ್ತೆ ಒಂಜೊಂಜಿ ಕೊಡಿ ಇರೆಟ್ ಪಣಿಯಾರ, ಮಂಚವುದ ತಿರ್ತ್ ಒಂಜಿ ಇರೆಟ್ ಮುದ್ರೆ ಬಳಸ್‌ದ್ ಒಂಜೊಂಜಿ ಕೋಲು ನಿನೆ ಐಕ್ ಊರೊಡು. ಬೊಕ್ಕ ಪುಣ್ಯ ನೀರ್ ಐಕ್ ತಲಿತ್‌ದ್ ಹೋಮ ದೀದ್ ಜುಮಾದಿಗ್ ಒರಿ, ಬಂಟಗ್ ಒರಿ ಕುಂಬರಿಯೆರೆ ಉಂತೊಡು. ಮಾತೆರ್ಲಾ ಪುಡಾಡಿ ಬೊಕ್ಕ ಅಕುಳು ಉಗುಡೊಡು ಕುಂಬಾರ್‌ದ ಹೇಳಿಕೆ ನುಡಿ ಮದಿಪು ಆಯಿ ಬೊಕ್ಕ ಕುಡ ಕುಂಬರೊಣ್ಡು ಪಿದಯಿ ಕುರಿನೀರ್ ಮಳ್ತ್ ದೀತಿನಡೆಗ್ ಬತ್ತ್‌ದ್ ಐತ ಕೈತಳ್ ಮುದ್ರೆ ಪಾದ್ದ್ ಜುಮಾದಿಗ್ ಉಂತುನಾಯ ಕೈಟ್ ಒಂಜಿ ಪೂಂಜೆ, ಒಂಜಿ ಪೆರಡೆ, ಬಂಟಗ್ ಉಂತುನಾಯ ಕೈಟ್ ಒಂಜಿ ಪೂಂಜೆ, ಒಂಜಿ ಪೆರಡೆ ಕೊರ್ಪೆರ್. ಆಯೆ ಐತ ಕೆಕ್ಕ್‌ಲ್‌ನ್ ಪೀಂಟಾದ್ ನೆತ್ತೆರ್ ಜುಂಬುದು ದಕ್ಕುವೆ. ಜುಮಾದಿ ಪತ್ತಿನೆನ್ ಮಡ್ಯೆಲೆ ಕುದುಪುವೆ. ಜೋಡು ಕೋರಿಳು ಇತ್ತಿನೆಕ್ಕ ಜೋಡುಸುತ್ತೆ ಬೇತೆ ಮಾತಲಾ ಬೋಡುಜೋಡು ಆವೊಡು. ಬಂಟೆದಾಂತಿ ಭೂತೊಳೆಗ್ ಒಂಜೊಂಜಿ ಕೋರಿನ್

ವೊರಿವೊರಿ ಪತ್ತೊಣ್ದು ಉಪ್ಪುನಗ, ಮಡ್ಯೆಲೆ ಅವೆನ್ ಕುದುಪುವೆ. ಒಂಜೊಂಜಿ ಇರೆ ಮುದ್ರೆಲಾ ಒಂಜೊಂಜಿ ಪಣಿಯಾರಲಾ ಆವೊಡು.

ತಂಬಿಲದ ಕರ್ತವೆ ತನ ಆಪತ್ತ್ ಪಂಡ್‌ದ್ ಇಸಘಳಿಗೆನ್ ಈ ದೀವೊಣ್ದು ಅಮೃತ ಘಳಿಗೆನ್ ಯೆಂಕ್ ಕೊರ್ದು ಯೆನ ಸಂಸಾರೊನು ಕಾತೊಣೊಡು ಅಂದ್‌ದ್ ನಟ್ಟುವೆ. ಆಪಗ ಪೂಜಾರಿ ಜರಿತೊಣ್ದು ಪಣ್ಪಿನಿ : ಇಸಗಳಿಗೆ ದಾನೆ ಉಂಡುಡಲಾ ಯಾನ್ ದೀವೊಣುವೆ. ಅಮೃತಘಳಿಗೆನ್ ನಿಕ್ಕ್‌ಲಾ ನಿನ ಕುಟುಂಬೊಗುಲಾ ಕೈಶೇರಾದ್ ಕೊರ್ದು ಅವೆನ್ ಕಾಪುವೆ. ಈ ಕೊರಿ ಭೋಗೊನು ಸರ್ವ ಸಂತೋಷೊಡ್ದು ದೆತ್ತೊಂಡೆ. ಈ ಕುಟುಂಬೊಗು ಮುಂಡ ವೊರಿತ್‌ದ್ ಗಂಧ ಪಾಡ್ದ್ ನಿನ ಅನಸಾರಿಗ್ (ಪಗೆನಾಯಗ್) ಇಡೆ ಕೊರಂದೆ ಯೆನ ಲೆಕ್ಕಂತಿ ದೆಯ್ಯೊಗು ಇಡೆ ಕೊರಂದೆ ನಿನ ಕುಟುಂಬೊನು ಕಾಪುವೆ. ಬೀಸುಗಾಳಿ ಕಾಯುದೊಂಬು ರಡ್ಡ್ ಅತ್ತಂದೆ ಮೂಜಿ ಪಣ್ಪಾವಂದೆ ನಿನ ಕುಟುಂಬೊನುಲಾ ನಿನನ್‌ಲಾ ನಡಪುಡುದು ನನೊಗುಲಾ ಭೋಗ ದೆತ್ತೊಣ್‌ಂಬೆ ಪೋಡಿಯಡ. ಕಾಲಾದಿ ಪೋದು ವರ್ಸಾದಿ ಬನ್ನ ಮುಟ್ಟ ನಂಗಲ ಆವೊಣುವೆ. ನನ ಯೆನ ಮನೆಮಂಚವುಡು ಆಪೆ, ನನ ಯಾನ್ ಪಿರಿಯುವೆ, ನೀರ್ ಪತ್ತ್‌ಲೆ ಅಂದ್‌ದ್ ಪಂಡಿ ಬೊಕ್ಕ ಭೂತ ಪಿರಿಯುಂಡು. ಬೊಕ್ಕ ಊರುಗುಲಾ ಪರವೂರುಗುಲಾ ಪಣಿಯಾರ ಕೊರ್ದು ವನಸ್ ಆಪುಂಡು.

ಕೊಡಿ ತಿಂಗೊಳುಡು ಒರ ಪಸಾರಣೆದವು ಪರಕೆದ ತಂಬಿಲ ಮಳ್ಪುನವು ಉಂಡು, ಐಕ್ ಪಂಚಗಜ್ಜೆಯಿ ಬೋಡು.

ಪಗ್ಗು ತಿಂಗೊಳುಡು ಕಾಲಾದಿದ ತಂಬಿಲ ಆಪುಂಡು. ಉಂದು ಇಲ್ಲುಳೆಡ್. ಇಲ್ಲಡ್ ತಂಬಿಲ ಆನಗ ಇಲ್ಲಕರ್ತವೆ ಊರು ಗ್ರಾಮೊನು ಕೂಡಾದ್ ಇಜ್ಜಿಡ ನಾಲ್ ಜನೊನು ಲೆತ್ತ್‌ದ್ ಇಜ್ಜಿಡ, ಏರೆನ್‌ಲಾ ಲೆಪ್ಪಂದೆ ತಂಬಿಲ ಮಳ್ಪೊಲಿ. ತಂಬಿಲ ಗಡ್ಸ್ ಆವೊಡಾಂಡ ಒರಿ ಒರಿ ಕೋಲ ಮಳ್ಪಾವುನವುಲಾ ಉಂಡು.

ನಾಗತಂಬಿಲ

ಉಂದು ನಾಗಗ್ (ಸುಬ್ರಾಯೆ) ಕೊರ್ಪಿನವು ಒಂಜಿ ಫಲಾರ. ಉಂದೆಕ್ ಶೂದ್ರ ಜಾತಿಳು ತಂಬಿಲ ಮಳ್ಪುವೆರ್‌ಡ ಬೆರಣ ಮುಖೊಟು ಮಳ್ಪಾವೊಡು. ಈ ತಂಬಿಲೊಗ್ ಪೇರ್, ಪಂರ್ದ್, ಬೊಳಂತೆ ಅರಿ, ಸುತ್ತೆದ ತಾರಯಿ, ಬೊಂಡ ಆವೊಡು. ಮಾನ್ಯೆರೆಡ್ ಕುರಿತಂಬಿಲ ಇನ್ನಿನವು ಉಂಡು.

C. ತಂಬಿಲ ಮಳ್ಪುನಾಕುಳು ಏರ್

ಕಾಲಾದಿದವಾಂಡ ಪತ್ತ್ ಮಂದೆ ಕೂಡ್ದು ಆ ಆ ಸಾನೊಡು ಭೂತೊಗು ಉಂತು ಪೂಜಾರಿಡ ಮಳ್ಪಾವೆರ್. ಕಾಲಾದಿದ ತಂಬಿಲ ಸಾನೊಡು ಆನಗ ಪೂಜಾರಿ ಜರಿಪುವೆ.

ಅಪಗ ಆಯೆ ಸಕನದ ಗಂಧ ಮಿತ್ತ್ ಪಾರಾನಗ ಅವು ಕಂಕಣೆ ಬೂರ್ಂಡ ತಂಬಿಲ ಆವಡ್ ಅಗೆಲ್ ಆವಡ್ ಮಳ್ತಿನಾಯಗ್ ಪಡಿಕೆ. ಮರಂಕನೆ ಬೂರುಂಡ ಎಡ್ಡೆ ಪಾರಾದ್ ಊರುನು ಲೆತ್ತ್ದ್ ಪರಕೆದವಾ ಕಾಲಾದಿದವಾ ಅಂದ್ದ್ ಕೇಣುವೆ. ಅಕುಳು ಪರಕೆದವಾಂಡ ಪರಕೆದವು ಅಂದ್ದ್, ಕಾಲಾದಿದವಾಂಡ ಕಾಲಾದಿದವು ಅಂದ್ದ್ ಪಣ್ಪೆರ್. ಕಾಲಾದಿದವಾಂಡ ಐಕ್ ತಕ್ಕ, ಪರಕೆದವಾಂಡ ಆಯ ಸಂಗತಿ ಕೇಂಡ್ದ್ ಆಯನವುಲಾ ಆಯ ಸಂಸಾರದವುಲಾ ಮಳ್ತಿ ತಪ್ಪುನು ದಾಲಾ ತೂವಂದೆ ಮಾಫ್ ಮಳ್ತ್ದ್ ಈ ಭೋಗೊನು ಪಂಚಾಮೃತ ಮಳ್ತ್ದ್ ಗೆತೊಣ್ದು ಅನಪತ್ಯ ನನ ಇಜ್ಜಿಗೆ ಅಂದ್ದ್ ಪಣ್ಪಾವೊಣೊಡು ಅಂದ್ದ್ ಇನ್ಪೆ.

ಇಲ್ಲುಳೆಡ್ ತಂಬಿಲ ಆಪಿನವಾಂಡ ಪೂಜಾರಿ ಇತ್ತ್ದ್ ಅಪಿನವುಲಾ ಉಂಡು. ಪೂ ಬಾರಿದಾಂತೆ ಇಲ್ಲ ಗುರ್ಕಾರೆನೇ ಮಳ್ಪುನವುಲಾ ಉಂಡು.

ನಾಗಗ್ ಮಾತ್ರ ತಂಬಿಲ ಆಪಿನವಾಂಡ ಅವೆನ್ ಬೆರಣೆ ಮಳ್ಪೊಡು. ಶೂದ್ರೆರ್ ಮಳ್ಪೆರೆ ಬಲ್ಲಿ.

D. ತಂಬಿಲ ಆಪಿ ಜಾಗ್

ಸಾಧಾರಣಾದ್ ತಂಬಿಲ ಇಲ್ಲುಳೆಡ್ ಆಪುಂಡು. ಆಂಡಲಾ ಸಾನೊಡುಲ ಆಪಿನವು ಉಂಡು. ಉಂದು ಇಲ್ಲ ತಂಬಿಲೊಡ್ಡು ಹೆಚ್ಚ ಗದ್ದಲೊಡು ಆಪುಂಡು.

ಬೆರ್ಮೆರೆ ಗುಂಡದ ಪಿದಯಿ ನಾಗಕಲ್ಲ್ ಉಂಡುಡ ಅಲ್ಪಲಾ ತಂಬಿಲ ಆಪುಂಡು. ನಾಗಬನಟೊಲಾ ಆಪುಂಡು.

E. ತಂಬಿಲ ಕೊರ್ಪಿನೆತ್ತ ಕಾರಣ

ಆ ಆ ಮಡಸ್ತನದ ಹಿರಿಯಾಕುಳು ಅಕುಳೆ ವಂಶದಾಕುಳುಲಾ ನಂಬೊಣ್ದು ಬತ್ತಿ ಭೂತೊಳು ದಾಲಾ ಒಂಜಿ ವಿಧೊಟು ಅಶುದ್ಧ ಆಂಡ ಅವೆನ್ ಶುದ್ಧ ಮಳ್ಪೊಡು. ಒರೊರ ಜಿದ್ದ್ ಇತ್ತಿನಾಕುಳು ಮಂತ್ರವಾದಿದ್ದ್ ಮೋಕುಳು ನಂಬೊಣ್ದು ಬತ್ತಿ ಭೂತದ ಕಣ್ಣ್ ಕಟ್ಟುನೆದ್ದ್ ಇಜ್ಜಿಡ ಮಾನ್ಯೆರ್ ಅಂಚಿತ್ತಿ ಭೂತದ ತಲ ಮುಟ್ಟುನೆದ್ದ್ ಅಶುದ್ಧ ಆನಗ, ಬೇತೆ ಒರಿ ಮಂತ್ರವಾದಿದ್ದ್ ಅತ್ತ್ಡ ಬೆರಣದ್ದ್ ಶುದ್ಧ ಮಳ್ಪಾವೆರ್. ನಾಗಕಲ್ಲ್ ಅಶುದ್ಧ ಆಂಡ ಸಾಧಾರಣಾದ್ ಬೆರಣೆ ಶುದ್ಧ ಮಳ್ಪೊಡು. ಅನೇಕ ಸರ್ತಿ ಇಲ್ಲಡ್ ದಾಲಾ ಸಂಕಟ ಸಿರ್ಕ್ ಆಂಡ ಐಕ್ಲಾ ತಂಬಿಲ ಕೊರ್ಪೆ ಅಂದ್ದ್ ಪಣ್ಪಿನವು ಉಂಡು.

5. ಬಂಡಿ

ಬಂಡಿ ಅಂದ್ಂಡ ಭೂತದ ಜಾಗುಳೆಡ್ ಕೋಲದಾನಿ ವ್ಯೊಪುನವು ಒಂಜಿ ತರತ ಎಲ್ಲ್ಯ ತೇರ್ ಅಂದ್ದ್ ಪಣೊಲಿ. ಬಂಡಿ ಅಂದ್ಂಡ ಮರತ ಒಂಜಿ ಚೌಕ ಮಳ್ತ್ದ್

ಐಕ್ ನಾಲ್ ಚಕ್ರ ದೀದ್ ಚೌಕದ ಮಿತ್ತ್ ಕುದುರೆದವು ಅತ್ತ್‌ಡ ಪಿಲಿತವು- ಅತ್ತ್‌ಡ ಬೊಕ್ಕೊಂಜಿ ರೂಪು ಮಳ್ತ್‌ದ್ ದೀಪೆರ್. ಇಜ್ಜಿಡ ಸುಮಾರ್ ದೇವಸ್ಥಾನೊಳೆಡ್ ಉಪ್ಪು ತೇರ್‌ದ ಆಕಾರೊಡು ಒಂತೆ ಎಲ್ಲ್ಯವು ಮಳ್ಪುವೆರ್. ಉಂದೆಟ್ ಭೂತದ ಪಾಪೆಲಾ ಬೇತೆ ಬೇತೆ ಪಾಪೆಳುಲಾ ಉಪ್ಪುಂಡು. ಜನಲಾ ಐತ ಮಿತ್ತ್ ಉಂತುವೆರ್. ಈ ತರತ ಬಂಡಿ ಉದ್ಯಾರೊಡು, ಬೊಲ್ಮಡ್, ಮಂಜಿನಾಜಿಡ್ ಮಿನಿ ಉಂಡು. ಬಂಡಿಡ್ ಮಿತ್ತ್ ಭೂತೊಳೆ ರೂಪ ಇಜ್ಜಂದಿನವುಳು ಪಂಬದೆ ಕುಳ್ಳುವೆ. ಜನ ಸಾನದ ಸುತ್ತು ಅತ್ತ್‌ಡ ಮುದ್ರೆದ ಸುತ್ತು ಮುಕ್ಕೊಳು ವ್ಯೊಪುವೆರ್.

ಮಾರಿ ಗಿಡಿಯಾವುನಾನಿಲಾ ಒಂಜಿ ತರತ ಬಂಡಿ ಮಳ್ಪುವೆರ್. ಐಟ್ ಒಂಜಿ ಪಾಪೆ, ದುಡ್ಡು ಪಾಡು ಒಂಜಿ ಡಬ್ಬಿ ಮೈಪುಸೂಡಿ, ತಡ್‌ಪೆ, ಪುಡಯಿ, ವೊಂಜಿ ಮುಡಿ ಅರಿತ ಚರುವ ದೀದ್ ಐಕ್ ಕೋರಿ ಕುತ್ತುದು ಕೋಲು ನಿನೆ ಊರುದು ಕುರಿನೀರ್ ತಲಿತ್‌ದ್ ಊರುಡ್ಡು ಒಯಿತ್‌ದ್ ಬೊಕ್ಕೊಂಜಿ ಊರುದ ಬರಿಟ್ ಉಂತಾವೆರ್. ಉಂದೆಕ್ ಪಾಕ ಮಂದೆ ಮಮ್ಮಯಿ ದೇವೆರೆ ಬಂಡಿ ಅಂದ್‌ದ್ ಪಣ್ಣೆರ್. ಮಾರಿರೋಗದ ಕಾಲೊಡು ಸೈತ್‌ಪೋಯಿನಾಕುಳೆನ್ ದಿಂಜಾದ್ ಕೊಂಡು ಪೋವೆರೆ ಬೈದ್‌ಂಡ್ ಇನ್ನೆರ್.

ನನ ಪಾಕ ಮಂದೆ ಪೂರ್ವೊಡು ಸಾಧಕೊಡು ಸೈತಿಪೋತಿನಾಕುಳೆ ರೂಪ ಮಳ್ತ್‌ದ್ ಲಡಾಯಿದ ಮುತ್ತೇಸೊಳೆನ್ ಮಳ್ತ್‌ದ್ ಅಕುಳೆ ಕೈಟ್ ಕೊರ್ದು, ಬಂಡಿಡ್ ಕುಳ್ಳಾದ್ ಮೆರಣಿಗೆ ಮಳ್ಪುನೆಕ್ಕಾದ್ ಒಯಿಪುವೆರ್, ಉಂದೆಕ್‌ಲಾ ಬಂಡಿ ಇನ್ನೆರ್.

ಆಂಡ ಇತ್ತೆದ ಕಾಲೊಡು ಕೋಲದಾನಿ ಅಲ್ಪಲ್ಪ ಕೋಲ ಆನಗ, ಬಂಡಿ ಒಯಿಪುನವು ಭಾರಿ ಗೌಜಿಡ್ ಆಪಿನೆಡ್ಡಾವರ ಅಲ್ಪ ಆಪಿ ಮಾತ ಕಾರ್ಯೊಗು ಬಂಡಿ ಇನ್ಪಿ ಪುದರ್ ಬತ್ತ್‌ಂಡ್. ಅಂಚ ಬೊಲ್ಮಡ್ ಬಂಡಿ ಅಂದ್‌ದ್ ಜನ ಪಂಡೆರ್‌ಡಲಾ ಆನಿ ಮುಂಡದಾಯಗ್ ಕೋಲಲಾ ಉಂಡು. ಅಂಚಾಂಡ ಬಂಡಿ ಇನ್ಪಿನವು ಭೂತೊಳೆಗ್ ಆಪಿ ಒಂಜಿ ಪ್ರತ್ಯೇಕ ಕಾರ್ಯ ಅತ್ತ್, ಅಲ್ಪಲ್ಪ ಕೋಲದಾನಿ ನಡಪು ಒಂಜಿ ರಿವಾಜಿ ಅಂದ್‌ದ್ ಪಣೊಲಿ.

ಈ ಬಂಡಿದ ಪದ್ಧತಿ ಎಂಚ ಉಂಡಾಂಡ್ ಇನ್ಪಿನೆಕ್ ಕರ್ನಾಟಕದಾಕುಳೆಗ್‌ಲಾ ತುಳುತಾಕುಳೆಗ್‌ಲಾ ಉಪ್ಪು ರಡ್ಡ್ ಕಥೆಡ್ಡ್ ಪಣ್ಪೆ.

ಕರ್ನಾಟಕದಾಕುಳು ಬಂಡಿದ ಉತ್ತತ್ತಿಗ್ ಪಣ್ಪೆ ಕಥೆ ಕೋಮಲ್‌ರಾಯ ಚರಿತ್ರೆ ಇನ್ಪಿ ಗ್ರಂತೊಡು ಉಂಡುಗೆ ಎಂಚಂದ್‌ಂಡ : ಕಂಪಲ್ (ಕಂಪಿಲ) ಇನ್ಪಿ ಒರಿ ಅರಸು, ಅಯಗ್ ಹರಿಯಲ್‌ದೇವಿ ಬೊಕ್ಕ ರತ್ನಿ ಇನ್ಪಿ ಇರುವೆರ್ ಬೊಡೆದಿಯಾಡ್ಯು. ಮೋಕುಳೆಡ್ ಹರಿಯಲ್‌ದೇವಿಗ್ ಕೋಮಲ್‌ರಾಮೆ (ಕುಮಾರರಾಮೆ) ಇನ್ಪಿ ಮಗೆ ಪುಟ್ಟಿಯೆ. ಆಂಡ ರತ್ನಿ ಗೊಡ್ಡು ಆದಿತ್ತಳ್. ಕೋಮಲ್‌ರಾಮೆ ಇನ್ಪಿನಾಯೆ ಮಲ್ಲೆ ಆಯಿ ಬೊಕ್ಕ ಆಯೆ 8 ಪೊಣ್ಣುಲೆನ್ ಮದ್‌ಮೆ ಮಳ್ತೊಂಡೆ. ಇಂಬೆ ಬಹಳ ಪೊರ್ಲು ಇತ್ತಿನೆಡ್ಡಾವರ ಒಂಜಾನೊಂಜಿ ದಿನ ಇಂಬ್ಯ ತಿದ್ದ್ವಪ್ಪೆ ರತ್ನಿಗ್ ಇಂಬ್ಯಡೊಪ್ಪ ಹಾದ್ರ ಮಳ್ಪೊಡಂದ್‌ದ್ ಮನಸಾಂಡ್‌ಗೆ.

ಆಂಡಲಾ ಆಯೆ ತಿಕ್ಕ್‌ಜೆ. ಅಂಚಾಯಿನೆಡ್ಡ್ ಆಳ್ (ರತ್ನಿ) ಗ್ರಾಮದೇವತೆಗ್‌ಲಾ ವಾಯುದೇವೆರೆಗ್‌ಲಾ ಅಷ್ಟದಿಕ್ಕ್ ಪಾಲಕೆರೆಗ್‌ಲಾ ಪರಕೆ ಪಂಡೊಂಡಳ್ ದಾನೆಂದಂಡ : ಆ ಜವನ್ಯಡೊಪ್ಪ ಯೆನ ಅಪೇಕ್ಷೆ ತೀರಿಸಾವೆರೆ ನಿಕುಳು ಸಾರ್ಥಕ ಮಳ್ತರ್‌ಡ ಬಂಡಿ ಒಯಿಪಾವೆ. ಸೆಡಿಪೂಜೆ ಮಳ್ಪಾವೆ. ಒಂಜಾನೊಂಜಿ ದಿನ ಈ ಜವನ್ಯೆ ಮುಪ್ಪತ್ತರಡ್ಡ್ ಮುತ್ತುದ ಚೆಂಡ್ ಗೊಬ್ಬೊಣ್ಣು ಉಪ್ಪುನಗ ವಾಯುದೇವೆರ್ ಆಯೆ ಗೊಬ್ಬೆರೆ ಕೈಟ್ ಪತ್ತಿ ಚೆಂಡ್‌ದೊಪ್ಪನೆ ಆಯನ್ ರತ್ನಿ ಉಪ್ಪು ಮಾಳಿಗೆದ ಮಿತ್ತ್ ಕೊಂಡು ಪೋಯೆ. ಅವುಳು ಆಯ ಕೈಡ್ಡ್ ಚೆಂಡ್ ರತ್ನಿ ಕುಳ್ಳುದಿ ಮಂಚವುದ ಕೈತಳ್ ಬೂರುಂಡ್‌ಗೆ. ಆಳ್ ಫಕ್ಕನೇ ಅವೆನ್ ಪೆಜ್ಜಿದ್ ತನ ರವಕೆದ ಉಳಯಿ ಮಿರೆತ ಕೈತಳ್ ದೀವೊಂಡಳ್. ಅಪಗ ಆ ಜವನ್ಯೆ ಅಳೆಡ ತಿದ್ದ್ಯಪ್ಪಾ ಯೆನ ಚೆಂಡ್ ಕೊರ್ಲ ಅನ್ನಗ ಯಾನ್ ಕೊರಯೆ ಈಯೇ ದೆತ್ತೊಣ್ಲ ಇಂದಳ್‌ಗೆ. ಆಂಡ ಆಯೆ ಕೈಪಾಡ್ಡ್ ದೆಪ್ಪೆರೆ ಪೋಡಿದ್ ಧರ್ಮೊಗ್ ವಿರೋಧ ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ಬಾಳೆಲೆ ತರೊಟು ಬಾಯಿಡ್ಡ್ ಚೆಂಡ್‌ನ್ ದೆತ್ತ್‌ದ್ ಪಾರ್‌ಪೋಯೆ. ಅಪಗ ಆಳ್ ತನ ಆಶೆ ತೀರಿಸಾವೆರೆ ಆವಂದಿನೆಡ್ಡ್ ಕೋಪ ಮಳ್ತ್‌ದ್ ಕಂಡಣ್ಯೆ ಬತ್ತಿ ಕೂಡ್ಲೆ ನಿನ ದುಂಬುದ ಬೊಡೆದಿ ಮಗೆ ಯೆನನ ಶೆಟ್ಟಾವೆರೆ ತೂಯೆ ಅಂದ್‌ದ್ ಪಣ್ಣಗ, ಕಂಡಣ್ಯೆ ಕೋಪ ಮಳ್ತ್‌ದ್ ತನ ಪ್ರಧಾನಿ ಬೈಚಪ್ಪನ್ ಲೆತ್ತ್‌ದ್ ಇಂಬ್ಯನ್ ಕೆರೊಡು ಅಂದೆ. ಆಯೆ ಇಂಬ್ಯನ್ ಬೊಕ್ಕೊಂಜಿ ಊರುಗು ಕಡಪುಡ್ಡು ಅರಸುಡ ನಿನ ಮಗನ್ ಕೆರಿಯೆ ಅಂದ್‌ದ್ ಪಂಡೆ. ಆಂಡ ಪಾಕ ಸಮಯದ ಮಿತ್ತ್ ತುರ್ಕೆರೆ ದಂಡ್ ಕಂಪಲ್‌ರಾಯಡೊಪ್ಪ ಲಡಾಯಿಗ್ ಬನ್ನಗ, ಮೋಕುಳು ಸೋಪೆರೆ ಇತ್ತೆರ್. ಅಪಗ ಪ್ರಧಾನಿ ದುಂಬು ತಾನ್ ಕಾಡ್‌ಡ್ ಬುಡಿ ಆ ಜವನ್ಯನ್ ಲೆಪ್ಪುಡ್ಡು ಲಡಾಯಿಗ್ ಉಂತಾನಗ ಜಯ ಆಂಡ್. ಅಪಗ ರತ್ನಿ ಉಂದೆನ್ ತೂದು ಇಂಬೆ ನನಲಾ ಸೈಜೆ ಇಂಬ್ಯಡೊಪ್ಪ ಯಾನೇ ಲಡಾಯಿ ಮಳ್ಪುವೆ ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ಕೆರಿಯಳ್. ಆಯಗ್ ಸೂಡುಸೂಕಾರ ಮಳ್ಪುನಗ, ಆಯಡೊಪ್ಪ 8 ಮಂದಿ ಬೊಡೆದಿಯಾಡ್ಡುಲಾ ಈ ರತ್ನಿ ಇನ್ನಿನಾಳ್‌ಲಾ ಕಾಟೊಗು ಬೂರುದು ಸೈತೆರ್. ಮೋಳೆಗ್ ಇತ್ತೆ ಮಾಳುಮಾಸ್ತಿ ಇನ್ಪೆರ್. ಆಳ್ ಪಂಡೊಂಡಿ ಪರಕೆದ ಪ್ರಕಾರ ಇತ್ತೆ ಬಂಡಿ ಒಯಿಪಾವೆರ್‌ಗೆ.

ತುಳುತಾಕುಳು ಬಂಡಿದ ಉತ್ಪತ್ತಿಗ್ ಪಣ್ಪಿ ಕಥೆ

ಕಾಪುಕಳ್ಯಾಲ್‌ದ ಆಕಾಜಿ ಮಾಮಾಜಿಗ್ ಬಂಜಿ ಬರಂದಿನೆಕ್ಕ್ ದುರ್ಗದ ಪರಮೇಶ್ವರಿಗ್ ಪಟ್ಟಪರಕೆ ಪಂಡ್‌ದ್ ಬಂಗಾರ್‌ದ ಬಾಲೆ, ಬೊಳ್ಳಿದ ತೊಟ್ಟಿಲ್, ತೋಪಿನ ಪಟ್ಟೆ ಗೆಂದ ತಾರೆದ ಬೊಂಡ, ಪಿಂಗಾರದ ಕುರ್ಪೆ ಕೊರ್ಪೆ ಅಂದಳ್. ಬೊಕ್ಕ ಬಂಜಿ ಬತ್ತ್‌ಂಡ್. ಚೂವಯೆ, ಚಿಕ್ಕಯೆ ಇನ್ನಿ ಅಮರ್ ಆಣ್ ಬಾಳೆಲೆನ್ ಪೆದ್ದಿಯಲ್. ಕುಡೊಂಜಿ ಒಂಜಿ ಬತ್ತ್‌ದ್ ಬಾಕಮೆ, ಪದ್ಮಗೆ ಇನ್ನಿ ಅಮರ್ ಪೊಣ್ಣು ಬಾಲೆಳೆನ್ ಪೆದ್ದಿಯಳ್. ಪೆಬ್ರಿದ ಬಲ್ಲಾಳ್ ಆಳೆನ್ ತೂವೆರೆ ಬತ್ತೆರ್. ಬೊಕ್ಕ ಜಾಕಮೆನ್ ಮದ್‌ಮೆ

ಆಯೆರ್. ಮದ್‌ಮೆ ಆಯಿ ಮಿತ್ತ್ ಆಳ್ ಅಪ್ಪೆ ಇಲ್ಲಗ್ ಬತ್ತಿನೇ ಇಜ್ಜಿ. ಅಪಗ ಮೆಗ್ದಿ ಯಾನ್ ಅಕ್ಕನ್ ತೂವೆರೆ ಪೋಪೆ ಇನ್ನಗ ಅಪ್ಪೆ ಹೆಬ್ರಿದ ಬಲ್ಲಾಳ್ ಆಣ್ ಪೊರ್ಲೆ, ಪೊಣ್ಣಮರ್ಲೆ, ಕೋರಿ ಬೀರೆ, ಈ ಪೋವಡ ಮಗಾ ಅಂದಳ್. ಆಂಡ ಪದ್ಮಗೆ ಎಡೆಬುಡ್ದ್ ಮೆಯಿಕ್ ಮೀಯಿಜಳ್. ಐಕ್ ಅಪ್ಪೆ ನಿನ ಪಲಿನ ನುಪ್ಪು ದೆಪ್ಪೆರೆ ಪೋವಡ ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್ ನಿನ ತಗೆನಾಕುಳೆಡ ಕೇಂಡ್ರುವೆ ಅಂದ್‌ದ್ ಪೋಯಳ್. ಅಕುಳು ದಾಯೆಗ್ ಬತ್ತರ್ ಅಪ್ಪೇ ಅಂದೆರ್. ಆಳ್ ಪದ್ಮಗೆನ ಸುದ್ದಿ ಪಂಡಳ್. ಐಕ್ ಅಕುಳು ದುಂಬು ಪೋತಿನಾಕುಳೆನೇ ಬರಿಯೆರೆ ಬುಡುಪುಜೆರ್. ಈರೆಗ್ ಏಳೆಡೊಂಜಿ ಮರ್ಲ್ ಎಳ್ಪೆಡೊಂಜಿ ಮರ್ಲ್ ಅಂದೆರ್. ಆಂಡ ಪದ್ಮಗೆ ಕೇಣಂದೆ ತರೆಬಾರ್‌ದ್ ಕಟ್ಟಿಯಳ್. ಕಣ್ಣ್‌ಗ್ ಮಯಿ ಪಾಡಿಯಳ್. ಮುಂಡೊಗು ಕುಂಕುಮ, ಉಡುಸಿರೆಗ್ ಮೇಲಾಯಿ ಸೀರೆ ತುತ್ತಿಯಳ್. ಕುತ್ತಿನ್‌ದ ರಾವಕೆ ಪಾಡಿಯಳ್. ಕಂರ್ಡೆಡ್ದ್ ಮೇಲಾಯಿ ಧಂಗಾರ್ ದೀಯಳ್. ದತ್ತ ಕೈಟ್ ಪನ್ನೆತ್ತ್ರ, ಬಲತ ಕೈಟ್ ಗೆಜ್ಜೆಕತ್ತಿ ಪತ್ತೊಣ್ದು ಸೊನ್ನೆದ ಕೊಂಬು, ಸಕನದ ಬೆಡಿ ಕೊಂಡತ್ತ್‌ದ್ ದಂಡಿಗೆಡ್ ಕುಳ್ಳೊಣ್ದು ಪಿದಾಡಿಯಳ್. ಮುಟ್ಟ ಮುಟ್ಟ ಆನಗ, ಕೊಂಬು, ಬೆಂಡಿ, ಚೆನ್ನೆ ಗೊಬ್ಬೊಣ್ದು ಇತ್ತಿ ಪಲಿಕ್ ಕೇಣ್‌ಂಡ್. ಉಂದು ದಾನೆ ಉಂದ್‌ದ್ ಪಲಿ ತೂನಗ, ಮೆಗ್ದಿ ಅಂದ್‌ದ್ ಪಿಂದ್‌ದ್ ಯೆನ ನುಪ್ಪು ಕಳೆವೆರೆ ದಾಯೆಗ್ ಬತ್ತ ಅಂದ್‌ದ್ ಪಂಡ್‌ದ್, ಪಾಸಾಡಿ ಜನಮಾನಿನ್ ಪಿರ ಕಡಪುಡ್ದು ಮೆಗ್ದಿನ್ ಕೋಣೆಡ್ ಪಾಡ್ದ್ ಕಂಡಣ್ಯ ಕೈತಳ್ ಪೋಯಲ್. ಕಂಡಣ್ಯೆ ನಮ ಇಲ್ಲಡೆಗ್ ಬತ್ತಿ ಬಿನ್ನೆರ್ ಒಡೆಗ್ ಪೋಯೆರ್. ಅಪಗ ಮೋಳು ಸುಳ್ಳು ಪಂಡಳ್. ಆಂಡ ಆಯೆ ಅಬ್ಬರ ಮಳ್ತ್‌ದ್ ಬತ್ತಿ ಬಿನ್ನೆರ್ ನಂಕ್ ಒಂಜಿ ಬಚ್ಚಿರೆ ಕೊಂಡು ಬತ್ತ್‌ಜೆರಾ ಅಂದೆ. ಐಕ್ ಆಳ್ ಅವು ಬಾಲೆ ಅಂದ್‌ಂಡ ಬಾಲೆ. ಅವು ನಮ ಬಚ್ಚಿರೆ ದಾನೆ ತಿನ್‌ಂಬು ದಾನೆ ಕೊರು ಅಂದಳ್. ಅಪಗ ಆಯೆ ನಮ ಬಚ್ಚಿರೆ ಆಂಡಲಾ ತಿನಡ್ ಅಂದೆ. ಬೊಕ್ಕ ಪಲಿ ಮೆಗ್ದಿನ್ ಲೆತ್ತೊಣ್ದು ಬತ್ತಳ್. ಬತ್ತಿ ಮೈತಿದಿನ್ ಬಲ್ಲಾಳ್ ಜಕ್ಕೆಲ್‌ಡ್ ಪಾಡೊಂಡೆರ್. ಜಕ್ಕೆಲ್‌ಡ್ದ್ ತಿರ್ತ್ ಮಳ್ತ್‌ದ್ ಕಲ್ಲಕಲೆಂಬಿದ ಬಾಯಿ ಜತ್ತ್‌ದ್ ಸಾರ ವರನ್‌ದ ಸರಮಾಲೆ ಆಳೆಗ್ ಪಾಡಿಯೆರ್. ಅಪಗ ಪಲಿ ಸಾರ ವರನ್‌ದ ಸರ ಮಳ್ಪಾಯರ್ ಅಂದ್‌ದ್ ಕೇಂಡೆ, ಆಂಡ ಯಾನ್ ತೂತಿನೇ ಇಜ್ಜಿ, ಕೋಡೆ ಬತ್ತಿ ಸೂಳೆಗ್ ಪಾಡಿಯರ್ ಅಂದಳ್. ಹೆಬ್ರಿದ ಊರು ನಿಕ್ಕ್, ಇರ್ವತ್ತೂರು ಬೂಡು ಪದ್ಮಗೆಗ್ ಅಂದೆರ್. ಐಕ್ ಸಲ್ಲಂದ್ ಬಲ್ಲಾಳ್ ಸಲ್ಲಂದ್, ಗುವೆಲ್‌ಗ್ ರಡ್ಡ್ ಪುಣಿ ಸಲ್ಲಂದ್, ರಡ್ಡ್ ನಾಯಿಗ್ ಒಂಜಿ ಒಟ್ಟೆ ಸಲ್ಲಂದ್, ಕಲ್ಪಕಲ್ತಿ ಪೊಣ್ಣು ಈ ಕಲಿಲಾ ಪರ್ವ ಅಂದ್‌ದ್ ಮೆಗ್ದಿಗ್ ಪಂಡ್‌ದ್ ತನ ಅದೆಕ್ ಪೋದು ಬಾಕಿಲ್ ಪಾಡ್ದ್ ಅರ್‌ದ್ ಬತ್ತಿ ಪದ್ಮಗೆ ಪಿರ ಪೋವೊಡಾಂಡ ಬಾಯಿಡ್ ಬೊಲ್ಯನುರೆ ರುಂಬೊಡು, ಕರಿಯ ನೆತ್ತೆರ್ ಕಾರೊಡು. ಅಪಗ ಕಾಪುಕಳ್ಯಾಲ್‌ದ ಪಂಜುರ್ಲಿಗ್ ಸಾವಿರ ಕೋರಿ, ಸಾವಿರ ಬೊಂಡ, ಸಾವಿರ ಶಿರಿ, ಸಾವಿರ ಮುಡಿ ಪೊದ್ದೊಲು, ಬಂಡಿ ಕೂಟುದು ಬಲಿನೇಮ ಕೊರ್ಪೆ ಇಂದಳ್. ಉಂಡೆದ್ದ್ ಬೊಕ್ಕ ಮೆಗ್ದಿನ್ ಪಿರ ಕಡಪುಡಿಯೆರ್. ಮೆಗ್ದಿ ಪಿರ ಬತ್ತ್‌ದ್ ಒಂಜಿ ಕಾರ್ ಉಳಯಿ ಒಂಜಿ

ಕಾರ್ ಪಿದಯಿ ದೀದ್ ಜೀವ ಬುಡಿಯಳ್. ನಿನ ಮೆಗ್ದಿ ಪೊಣ್ಣವಾಯಳಂದ್ದ್ ಮೋ
ಪಲಿಕ್ ಪಂಡ್ ಕಡಪುಡಿಯೆರ್. ಆಳ್ ನೆಯಿ, ಬೆಲ್ಲ, ಬಜಿಲ್ ಮಿನಿ ಪತ್ತೊಣ್ದು ಬತ್ತ್ದ
ಒಂಜಿ ಕಾರ್ ಉಳಯಿ ದೀದ್ ಮೆಗ್ದಿನ್ ತೂದು, ಯಾನ್ ಪನ್ನಿಗ್ ಪಂಡೆ, ಬೆನ್ನಿಗ
ಬೆಂದೆ, ಆಂಡ ಒಂಜೇ ಕೊಡಪುಗು ಕೊಡತನೇ ಅಂದ್ದ್ ಪಂಡ್ದ
ಅರ್ಮುರೆಡಿಯಳ್. ಅಪಗ ಪಂಜುರ್ಳಿ ಪಣಿಯೆರೆಲಾ ನಿನ ಇಚ್ಚೆ ಬೆಂಜೊಣಿಯೆರೆಲ
ನಿನ ಇಚ್ಚೆನಾ ಅಂದ್ದ್ ಪಂಡ್ದ್ ಆಳೆನ್ಲಾ ಕೆರ್ಂಡ್ಗೆ ಬೊಕ್ಕ ಮೆಗ್ದಿಪಲಿನ್ ಒಂಜೆ
ಬಾಕ್ಯಾರ್ಡ್ ಒಂಜೇ ಕಾಟೊಡು ದೀದ್ ಸುಡ್ಯೆರ್. ಸುಡುಸೂಕರ ಆಂಡ್. ಹೆಬ್ರಿ
ಬಲ್ಲಾಳ್ ಬತ್ತೆರ್. ಪೊಣ್ಣಾವುಳೇ ನಿಕುಲು ಏಬ್ಯೋ ಮಳ್ತ್ ಸೈತರ್ಡಲಾ ಕೊರ್ಪಿ ಪರ
ಕೊರೊಡೇ ಅಂದ್ದ್ ಗುಂಡ ಕಟ್ಟಾದ್ ಬಂಡಿ ಒಯಿಪಾಯೆರ್.

6. ಆಯನ

ಆಯನ★ ಅಂದ್ಂಡ ಪೋಪಿನಿ ಇನ್ಪಿ ಅರ್ಥ ಉಂಡು. ದೇವೆರ್ಕುಳೆಗ್
ದೇವಸ್ಥಾನಳೆಡ್ ಆಪಿ ಆಯನೊಗು ಜನ ಪೋವೊಣ್ದು ಬರೊಣ್ದು ಉಪ್ಪುನೆಡ್ದ್ ಜನ
ಆಯನ ಅಂದ್ದ್ ಪಣ್ಪೆರ್ದ ಕೋಲ ನೇಮ ಬಂಡಿಗ್ಲಾ ಆಯನ ಅಂದ್ದ್ ಪಣೊಲಿ
ಬೊಕ್ಕ ಜನಲಾ ಆಯನೊಗು ಪೋಯಿ ಅಂದ್ದ್ ಪಣ್ಪಿನವು ಉಂಡು. ಅನೇಕೆರ್
ದೇವಸ್ಥಾನೊಳೆಡ್ ಆಪಿನವು ಮಾತ್ರ ಆಯನ, ಆಂಡ ಗರಡಿ ಸಾನೊಡ್ ಆಪಿ ಕೋಲ
ನೇಮ ಆಯನ ಅತ್ತ್ ಇನ್ಪೆರ್. ಆಯನ ಅಂದ್ದ್ ಪಣ್ಪೆರ್ದ ಅವು ತಪ್ಪು. ಬೊಕ್
ಭೂತೊಳೆಗ್ ಆಯನ ಇಜ್ಜೇ ಇಜ್ಜಿ ಇನ್ಪೆರ್. ಆಂಡ ಸಜ್ಜಿಡ್ ವಿಚಾರ ಮಳ್ತ್ಂಡ ಪಾಕ
ದೇವಸ್ಥಾನೊಳೆಡ್ ಪಾಕ ಭೂತಸ್ಥಾನೊಳುಲಾ ಶೇರ್ದುಂಡು. ಉದಾ : ಐಯ್ಯೆರ್
ಭೂತೊಳು, ಇಸರ ಕುಮಾರೆ, ಅಬ್ಬಗೆ ದಾರಗೆ, ಗುರುಮಾರ್ಲೆ, ಜಾರುಮಾರ್ಲೆ,
ಕೋಟಿಪೂಂಜೆ ಇನ್ಪಿ ಭೂತೊಳೆ ಸಾನ ಉಂಡು. ಉಂದು ದೇವಸ್ಥಾನೊಳೆಡ್ ಶೇರ್ದಿನಲ್ಲ
ಕಾಲಾದಿದ ಆಯನ ಆನಗ, ಅವುಳು ಪೊಣ್ಣವುಳೆಗ್ ದೆಯ್ಯೊಲು ಬರ್ಪಿನವು ಉಂಡು.
ಬೊಕ್ಕ ಆಣ್ಣವುಳು ಕುಂಬರುನವು ಉಂಡು. ಉಂದು ಹೆಚ್ಚಾದ್ ಪಾಂಗಾಳದ ಆಲಡೆ,
ನಂದೊಳಿಗೆ, ಪೆರಿಯಡ್ಕ, ಬೊಲ್ಯೊಟ್ಟು, ಪಾಡ್ಯೊಟ್ಟು, ಕಡ್ಂಜಾರ್, ಕಬತಾರ್ಡ್
ಆಪುಂಡು. ಮೂಳು ಆಯನದಾನಿ ಪೂಜೆರ್ಗಾವಡ್ ಪಂಬದೆ ಪರವೆರೆಗಾವಡ್ ಕೆಲಸ
ಇಜ್ಜಿ. ಮಾತಲಾ ಬ್ಯಾಣೆ ಮಳ್ಪುವೆ.

★ ಆಯನ ಅಂದ್ಂಡ ಪೋಪಿನಿ ಇನ್ಪಿ ಅರ್ಥ. ಆಯನ ಅತ್ತ್ - ಸಂಪಾದಕೆರ್.

The Devil Worship of the Tuluvas written by A.C Burnell is perhaps the first English work on Tulu Paddanas. A.C Burnell was the judge in Mangalore between 1872 and 1874.During the same period he made a study on the Bhuta worship of the Tuluvas. But he passed away in 1882 before he could publish it. However, in 1883 the manuscript reached the hands of Major

R.C. Temple, the then editor of the Indian Antiquary. After getting transliteration of the Paddanas by Rev. Manner in 1887, he published them serially in the Indian Antiquary from 1894 to 1897. The eyewitness evidence of A.C. Burnell along with the translation and transliteration of the Paddanas are published here.

At this juncture, Prof. A.V. Navada and Dr. Denis Fernandes have come to my assistance in publishing this work. They have carefully selected the original articles from the Indian Antiquary and republished them with a contextual introduction and indices so that the entire work will go well with the modern perspective.

M.K. Seetharam Kulal
President
Karnataka Tulu Sahitya Academy

ARUNA PRINTERS, MANGALORE